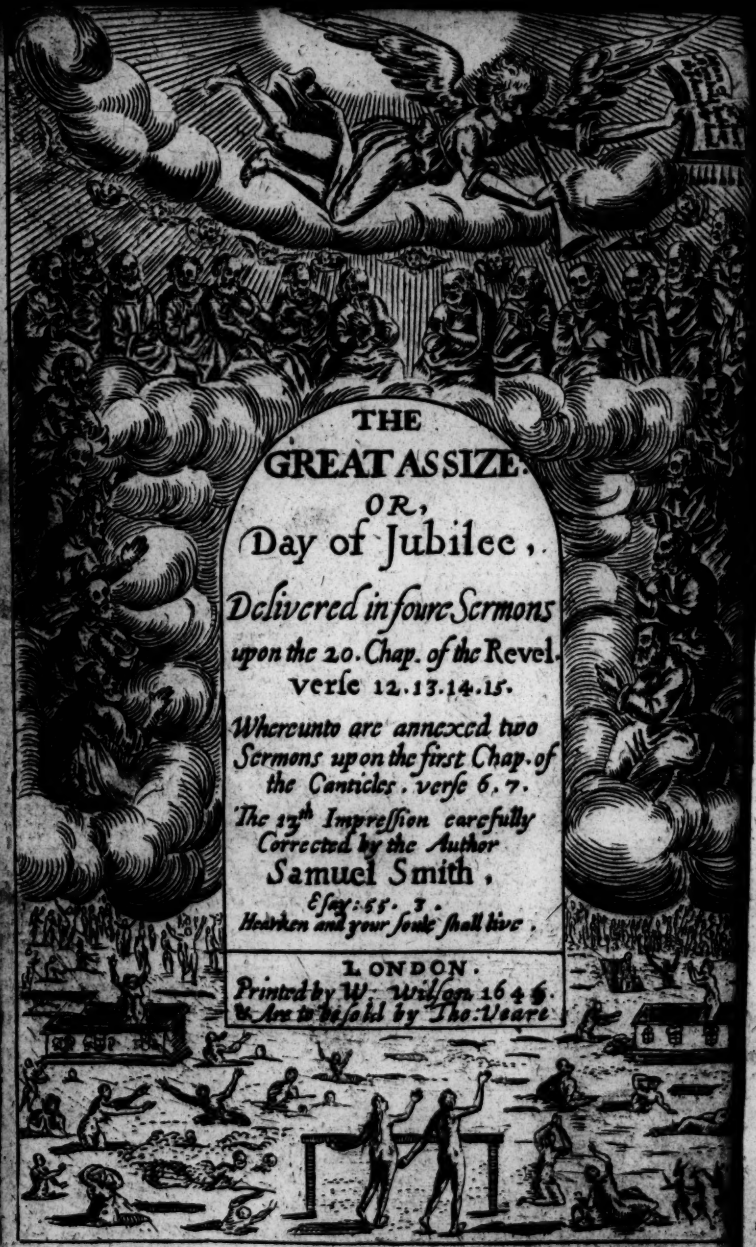

THE GREAT ASSIZE.

OR,

Day of Jubilee,

Delivered in foure Sermons upon the 20. Chap. of the Revel. verse 12. 13. 14. 15.

Whereunto are annexed two Sermons upon the first Chap. of the Canticles. verse 6. 7.

The 12th Impression carefully Corrected by the Author

Samuel Smith,

Esay. 55. 3.

Hearken and your soule shall live.

LONDON.
Printed by W. Wilson 1646.
And are to be sold by Tho: Veare

The Great Asize:

OR,

Day of Jubilee, in which wee must make a Generall Accompt of all our Actions before Almighty God.

Delivered in foure Sermons upon the 20. Chap. of the *Revel*, plainely shewing the happy estate of the godly, and the woefull condition of the wicked.

The thirteenth Impression, carefully Corrected by the Author *Samuel Smith*, Minister of the Word: And yet living.

Matth. 12. 36.

I say unto you, of every idle word that men shall speak: they shall give an accompt thereof at the day of Iudgement.

Printed at *London* by WILLIAM WILSON, and are to be sold by *Tho. Vere* at the upper end of the *Old-Bayly*. 1615.

To the Christian Reader, *Grace* and *Peace* from Jesus Christ the Prince of *Peace*.

COurteous Reader, I present here unto thy view the fourth publique fruit of my Ministery, wherein I have endeavoured, that those especially of mine owne hearers (those religious people and Inhabitants of *Prittlewell* in *Essex*, whom I love with my heart) might a second time take notice of these Exercises, that in publique I delivered unto them. *The night commeth when no man can worke*: Therefore it stands us all in hand, both Minister and people to esteeme of time as the most precious thing in the world, and the rather, because we know not how soone we shall be called to an account of our workes. Many have

had (many times) good purpoſes of heart to cleave unto the Lord, that have beene prevented by death, for want of timely repentance. It ſhall then bee our wiſedome, *to agree with our adverſary while we are in the way with him*; for if we be but once arreſted by death, *we ſhall be ſure to pay the utmoſt farthing*: Uſe this as a helpe unto thee, to better thee in the performanc of that duty which concernes thee ſo nearely, *That thou muſt one day give an account of thy workes.* If thou reape any benefit by it, give the praiſe unto God, *from whom every good and perfect gift proceedeth*; for God is a Spirit, and they that worſhip him, muſt worſhip in Spirit and Truth. And helpe me in thy prayers, which I ſhall take as a full recompence of all my labours, and be encouraged to ſpend ſome hoursmore in the like duties for thy good, and in the meane time remaine,

Thine in the common Saviour,

Samuel Smith.

The Printer to the Courteous READER.

CHriſtian Reader, many faults have eſcaped the former Impreſſion of this Booke, many of them altering the very ſence of the place, to the griefe of the Author, who dwelling farre diſtant from the City, and having a Paſtorall charge to attend upon, could not attend the Preſſe. But now the whole work hath bin reviſed, corrected, and much enlarged eftſoone by the Author himſelfe, ſo as now from him thou mayſt expect the ſame more perfect, who continually ſhalt have his prayers for thy kind acceptance of this and his other labours which have formerly bin publiſhed, namely, Davids Repentance, Davids bleſſed man, Noah's Dove, Chriſts preparation to his owne Death, a Chriſtian Task, *and* The Chiefe Shepheard. *Farewel.*

The Great Assize.

The first Sermon.

Revel. 20. Chap. Verses
11, 12, 13, 14, 15.

AND I saw a great white throne, and him that sate on it, from whose face fled away both the Earth and the Heaven, and their place was no more found.

12. *And I saw the dead, both small and great, stand before God: and the Bookes were opened: and another Booke was opened, which is the Booke of Life: and the dead were judged of those things which were written in the Bookes, according to their deeds.*

13. *And the Sea gave up her dead which*

which were in her: and Death and Hel delivered up the dead that were in them, and they were judged every man according to his deeds.

14. *And Death and Hell were cast into the Lake of fire: this is the second death.*

15. *And whosoever was not found written in the Booke of Life, was cast into the Lake of fire.*

HAving spoken (not long since) of the comming of Christ into his *Garden*, or into his Church, and of his kind and Princely offer unto us, suing for entertainment at our hands being his first comming unto us here, in this miserable vale of teares: I thought it very necessary to speake something of his second comming, that those that wil not be moved with the former comming of him, which was his meere love to mankind, might be terrified and astonished with the latter: who, though he deferres his comming, (as some thinke) having leaden Feete, because he expects amendment, shall then assuredly finde that

that hee hath Iron hands: who first came to bee a Saviour to all them that beleeve in him, and now comes to be a Judge, who will not bee blinded nor bribed either with present money, nor yet with future hope of reward.

The Summe of the Scripture.

To which purpose I have made choise of this place of Scripture, which this matter (as you see) is at large described, with many necessary circumstances most needfull to bee knowne, and learned of every one of us. For here the second comming of Christ is revealed to Saint *Iohn* in a Vision from Heaven, even in that manner, in which the Lord Jesus himselfe will come in the last day: For these five Verses containe in them a lively and heavenly description of the second comming of our Saviour Christ to Iudgement, with all the circumstances belonging to the same.

The parts of the Text.

First, I will shew you who it was that writ this Booke, called the *Apocalips*, or the *Revelation* of Saint *Iohn*, the *Evangelist*, which our Text now treates on; and then where he writ it. First, his name was *Iohn*, which name

in

in the Originall ſignifies *Gracious*: Secondly, the time when it was written, and that was when he was baniſhed, and that was for the Teſtimony of Chriſt: Thirdly, the place where he was exiled or baniſhed to, and that was to an Iſle called *Pathmos*; a remote place, and moſt fitting for ſo high a contemplation, and the more to bee free from worldly thought. Fourthly, by whom he was baniſhed, and that was by the Emperour *Domitian*, who was then elected by the whole Senate or Counſell to be their head. Now this *Iohn* was a Diſciple of Chriſt, and one whom he loved: hee followed Chriſt whereſoever hee went; *Peter* onely went with his Maſter to the Iudgement-Hall, this *Iohn* went with him both to the Judgement-Hall, and alſo to the Croſſe, and never left him till he had laid him in his Sepulchre. Upon the Croſſe Chriſt commended the tuition of his Mother unto the Author of theſe words, which is *Iohn*, which was in theſe words expreſſed, *Behold thy Mother.*

Apo. 9. 9.

Ioh. 19. 26.

Mat. 26. 58.

Ioh. 11. 14.

Ioh. 19. 26.

Ioh. 19 27.

This

Mat. 14. 33.

Mat. 26. 37.

Io. 18. 15. Iohn 2. 2.

This Saint *Iohn* was one of the three which went alwayes with Christ: Christ had but three Disciples with him in the Garden, and this *Iohn* was one: Christ had but three Disciples that went with him before *Pilate*, and this *Iohn* was one. At the Marriage of *Cana* in *Galilee*, there went but three Disciples, and *Iohn* was one. This *Iohn* was he that leaned on Christs breast at Supper, and asked him many questions: *Iohn* alwayes justified himselfe to bee Christs Disciple; for in these words hee expressed himselfe to bee of Christs Flocke, and his Disciples: I *Iohn*, a brother of yours in tribulation and affliction: and so I have now done with the explanation of the party which writ these words which I have now read unto you in our Text.

1 The person of the Iudge

And first, if you would know with what Majesty, Power, Integrity, Severity and Terrour this great Judge will come, you may see the person of the Judge described in the first Verse of this present Text

2 Who shall be Iudged.

Secondly, if you would understand what

what persons must be cited and summoned, who must appeare, Saint *Iohn* saith here, *Hee saw the dead both great and small stand before the Iudge*: All that are, that ever hath bin, or shall be unto the end of the world, shall be gathered together, and appeare before the Throne of Christ. Verse 12.

Thirdly, if you desire to be instructed after what manner Christ Iesus will proceed in Judgement: what shall be the Evidences and the Witnesses: what Iury shall passe upon every man and woman: The holy Ghost tells us that *the Bookes shall bee opened*, that God will judge every man by his own conscience: for that shall give evidence, either with or against him, either to excuse, or accuse, either to stand or fall in that day. 3. With after what manner. Verse 12.

Fourthly and lastly, if you would know what shall be the finall end of all men; you may here perceive that they whose names are written in the Booke of life, shall bee blessed: but Death, and Hell, and Sathan, and all ungodly persons shall be cast into a Lake of fire and brimstone for evermore, which is the second death. 4. The issue of the judgement.

Now

Now having seene the meaning of the Text, let us come to speake of the severall points, one by one in order: And the God of all order so open our hearts, that we may heare, and understand his Will, that so our sinfull soules may be saved in the day of the Lord Jesus.

I saw a great white Throne, &c.

THis Verse containes in it a notable description of the Judge himselfe. and whereas St. *Iohn* saith, *hee saw a great white Throne*; That is, Christ Jesus revealed unto him in a Vision, the manner of his second comming to judgement, and withall commandeth him to write it in a booke, for the comfort and instruction of his Church and people for evermore.

Doct. 1. Here then we may note the great care and love of Jesus Christ towards his poore Church and people, that he would not have them ignorant of his second comming to judgement: but he doth make it knowne to his Disciple *Iohn*, and bids him record it in the booke of God, so that no man might be

ignorant

ignorant of it; but rather prepare himselfe by true repentance, to meete the Lord in the Clouds.

Doct. 2 The knowledge of the last judgement necessary.

Surely the knowledge of Christs comming to Iudgement is most necessary, being now so neare at hand: for if it was thought of, and looked for in *Davids* time, much more must we expect it in these our sinfull dayes, when wee are divided amongst our selves, at difference in the Church, and such a rent made in the seameless coate of Christ: what can we expect lesse than that the day draweth very nigh, which our Saviour fore-told? that there should be dissentions and differences amongst Nations, Wars abroad, rumours of warres at home, and such policy and trickes used to deceive men, (and all for their owne ends, and under the colour of Religion,) and if it were possible, even to deceive the very Elect: where the Sabbath is so much prophaned, and neglected on all sides, which day God himselfe hath set apart for praying, and hearing his holy word. It is a day for praying,

and

and not for playing; it is not a day for bodily recreation onely, but for holy Meditations; not to sport with men, but to converse with God in holy duties; but it is too much abused with sports and other May-games, which God forgive us for Christs sake: And therefore this Doctrine of *eternall judgement* was one of those six principles that were taught in the Primitive Church by the Apostles themselves, as one of the most necessary points to be knowne of a Christian. There is no one truth in the Scriptures more urged both in the Old and New Testament, than this of the last judgement, as a Doctrine that above all other is most effectnall to awaken men out of their deep securiy, to worke mens hearts to a reverent feare and awe of that Majesty before whom they must one day appeare, to give up their last account. See the effects of this in *Paul*, who *considering the terrours of the Lord*, how did this provoke him and others to all reverence, and feare of that dreadfull Majesty? when,

1 Cor. 5. 11.

when in the 24. Chapter of the *Acts*, the Apostle St. *Paul* preached unto *Festus* of righteousnesse, temperance, and of judgement to come, his knees smote together, and he trembled. See this likewise in the Prophet *Habakkuk*, who, when he heard of the judgment to come, saith, *My belly trembled, and my lips shooke, and rottennesse entred into my bones.* See this also in *David* himselfe, *My flesh trembleth for feare of thee, and I am afraid of the judgements.* See this likewise in *Noah*, of whom it is recorded, that when the Lord had fore-warned him of the judgement that was to come, albeit it was not nigh, but an hundred and twenty yeares to come, yet he was moved with the reverence of that God which had threatned that judgement, and was willing to yeeld obedience to that duty required in framing the Ark. And as St. *Austin* saith, every knock which was given upon the Arke by *Noah*, was as so many warning-peeces to the old world.

Hab. 3. 16.

Psalm. 119. 120

Gen. 7. 5.

Gen. 7. 5.

And what Doctrine can bee more

needfull for these times wherein wee live, upon whom the end of the world is come, and every man so forgetfull of it, yea, the ignorance and want of due consideration of this day of judgement, the Scriptures make the ground indeed of all sin. For as it was in the dayes of *Noah, they eate, they dranke, they were maried, and gave in marriage; they planted, they builded, never dreaming of the judgement that was so nigh at hand, untill the day came upon them as a snare.* See this likewise in those foolish Virgins, that slumbred and slept, and provided not their Oyle of Faith in their Lamps for the comming of the Bridegroome. And what was the cause why that evill servant in the Gospel, fell to eating and drinking, & beating his fellow-servants, but that he put from him the thoughts of the returne of his Master.

Gen. 7. Mat. 24. 38 Luke 17. 26 Mat. 52. 5

Luke 12. 45

Oh how should this then cause every man to fit and prepare himself for this tryall; that he may be able to stand before the Son of God.

Now there are two things principally

pally that hinder this preparation in Gods children for this day: The first, Security, or a careleſſe putting off of this day of account, that the Maſter will not come yet, and that they have yet time, and time enough to provide for their reckoning and account: yet let me tell you, we can call no time ours but this preſent time; for who knowes whether he ſhall behold the light of the next day, yea or no? And as St. *Auſtin* ſaith, the day of our death is not known, therefore every day and every hour in the day, we muſt labour to repent and prepare our ſelves, and to obſerve and looke for this ſudden change; for who knowes how ſoon he may have his mutation, which every man is ſubject to by naturn; although for a time they pour out their hearts to all manner of diſſoluteneſſe and prophanenes? And therfore it is high time to hearken unto the Word of God, while the Goſpel is ſo plentifully preached amongſt us, and now while hee calleth & knocketh at the door of our hearts, and would gladly be entertai-

Rev. 3. 20. ned: for, saith he, *if any man will heare my voyce, and open the doore, I will come in and sup with him, and he with me.* Christ makes a Proclamation of his love; whosoever he be, whether Jew or Gentile, he shall be received: and therefore let us take hold on this present time while we have it, for time and tide will stay for none; the time past we cannot call back again, it is irrecoverable: the time to come is full of uncertainty; for we may be cut off Acts 12. suddenly, as *Herod* was; and it may be the time shall never come, & therefore it is good that we make our calling and election sure, and labour with the Apostle, to work out our salvation 1 Pet. 1. 10. with feare and trembling, and not to Phil. 2. 12. lie in security, which is the first hinderance, in that we doe not meditate on the day of death. *For after death there is no repentance*: let us not thinke that God hath leaden feet because he is slow in comming; lest when he commeth, we find he hath Iron hands.

Now the second hinderance that keeps men from the thoughts of this judgement

judgement to come, is the cares of this present life, and the immoderate love of the world: mens present felicity doth so affect them that they will not think of another life: whereas did men consider, that even this night their soule might be taken from them; how would they husband time, making it their chiefe care to make their reckoning straight against the day of reckoning come, wch no man can tell how soon? Luke 12.

Such was the careleſſe thought of the rich man in the Goſpel, which ſung that lullaby to his ſoule, *Soule, take thine eaſe, eate, drinke, and be merry, for thou haſt riches and goods laid up for many yeares*: But what became of him? The Text ſaith, *The Lord demanded his ſoule, and that very ſame night following his ſoule was taken from him*, and his *goods* then might be any bodies. Some God takes away becauſe the world is not worthy of them, ſome again becauſe they are not good ſtewards, and they not worthy of the world; ſuch as *Achab*, *Agag* and *Herod*, and being vile and ungodly men Luke 12. 19. Verſe 20. 1 Sam. 15. 31. Acts 12. 21.

therefore they did not live out halfe their dayes. Again, God took up *Eliah*, and rapped him into the third Heaven: He likewise cut off *Iosias*, for his soule pleased God; and therefore God made haste to take him away from the evill to come, and the iniquity of the world, which then was great. Let us well consider and weigh with our selves what deserts we have of our selves, and in our selves, and examine our consciences whether there bee any reason why God should spare us, and deale so severely with other Nations; it is because he hopes and daily expects that we will bring forth some fruit in our lives and conversations: which if we doe not, then must we expect the same measure to be meted to us as he hath done to others. Some God punishes (wee see) in this life, which should be an example to us that live in it, for to amend our lives. Some he lets alone as he did *Pharaoh*, for a little time; others till the day of judgement: and therefore let us not slumber in our owne security, though we have strength, health, riches, and

2 Kings 2. 11.

Exod. 14.

all that the world can afford us, but labour rather to abandon it, and apply our selves to Heaven, and heavenly meditations, & leave the world as our inheritance: As *Saba* Queene of the South did, who left all, and came from the furthermost part of the world, to heare of the wisedome of *Salomon*; and if we will not heare his voice, but stop our eares at his preaching, we must then expect our punishment due to us, and with the Jewes be forsaken and left as Vagabonds, wandring up and downe, or like sheep having no shepheard, and after this life, have out torments with the wicked in hell-fire; so much for security,

1 King. 10. 1 Mat. 12. 42 Luke 11. 31

Now concerning the Vision, Saint *Iohn saw a great white throne*: he saw a Throne set, and this Throne is described by two properties: First, a *Great Throne*: Secondly, *a white Throne*. The first shewes the wonderfull *Might*, *Majesty*, and *Power* of the Judge, the second shews the *purity*, *integrity* and *uprightnesse* of the Judge, and both set out unto us the wonder-

1. Great Throne described by two particulars.

ful Majesty and power in the which the Lord Jesus shall come and appeare at the time of his second comming, when *he shall sit upon the throne of his glory*. And then shall we see the Son of man comming in the Clouds, which is from *Heaven, with power and great glory*: Glorious shall the Lord Jesus bee at that day, not onely in his owne person, and attendants, being accompanyed *with all his holy Angels*, and blessed Martyrs in their bright array; but also in the administration of Justice and Judgement, both in respect of the glory he will bestow upon the godly, for now shall he come to be *glorified in his Saints, and made marvellous in them that beleeve*: So for the administration of Justice against the wicked, upon whom he shall now get himselfe a greater name than he did upon *Pharaoh* and his Hoast, who now beholding the *terrour of the Lord*, shall cry to the Mountaines to fall upon them, and the Hills to cover them, and hide them from his presence, whom they are not able

2 *Doct.* 2. Christ comming with great glory. Matth. 25

2 Thes. 1. 10

Rev. 6. 16

able to endure: But it is not the multitude of people and nations, which shal then appeare, can hide them or their sins, from this Judge.

The Scriptures set out the Majesty and glory of the Son of God at his second appearing, in divers particulars: First, that he shall com, and *all his holy Angels with him.* Secondly, that *he shall come with power and great glory.* Thirdly, that *hee shall come in the clouds*, which shall be as a fiery Chariot, to carry him with admirable swiftnes. Fourthly, by his Herald, an Arch-Angel, making the way by the sound of a Trumpet, which dust and ashes shall heare; I meane the dead bodie of men turned to dust and ashes, shall now arise and come to judgement. Yea such shall be the glorie of his comming at this time, as that the very *heavens shall be shaken, and shall passe away with a noise, and the very Elements shall melt with heate.* Consider we but the glory of earthly Princes, going unto their Parliaments to make Laws, or of their Judges, when they go to put the same in

Mat. 14.
2 Thes. 1.7.
Matt. 24. 30
Rev. 1.7
Mat. 24. 29.
2 Pet. 3. 10.

in execution against malefactors; with what Majesty, Pompe, and glory go these! how are they attended, how are they reverenced & honoured! All these are far short in comparison of the excellency, Majesty, & glory wherewith th Lord Jesus, the Judge of all the world, shal come & appear at that day.

Use 1. Shewes the difference betwixt Christs first and second comming.

Here then we may perceive a manifold difference between Christs comming in the flesh, to be a Mediator & a Redeemer, and his second comming to judgement. His first comming was in meekneſſe, love, and great humility; for he was laid in a Manger between two beasts, an Oxe and an Asse; and as a learned Father doth interpret it, as it were between a Jew and a Gentile. And we may read that Christ himselfe saith, *The Foxes have holes, and the Birds have nests, but the Sonne of man hath not where to lay his head*: Where he confesses himselfe to be the Sonne of Man, which was his meekneſſe, and his humility and love, and that he had no where to lay his head. Our sins caused all this and more

Luke 2. 7

Mat. 8. 20 Luke 9. 58

more then all this: for *he was wounded for our transgressions*, and our sin was the main cause of putting Christ to death. The Jewes thought one crucifying had been enough, but we daily crucifie the Lord of life againe by our oathes, in breaking his Commandements, and in polluting his Sabbaths, which will make our reckoning greater at his second comming, which will be to judgement. Therefore let every one who reads these words, have a care to do well, and cease to be what they have been, and deny and go out of our selves, that we may entertain this new man Christ Jesus, and pray with holy *David*, *Create in me O God, a clean heart, and renew a right spirit within me*; so that we may appeare blamelesse and spotlesse before him, having been cloathed with the robes of Christs Righteousnesse. God doth not delight in the death of any sinner; Christ is now a Mediator, and hereafter will be our Judge. *Moses* was Gods Oracle, and did deliver Gods will to the people: he went between

Isai. 53. 5.

Psal. 51.

tweene God and the Children of *Israel*, as Christ hath done betweene his Father and we sinfull men: and as *Moses* and *Aaron* pleaded for the children of *Israel* to God, and desired rather to be blotted out of the booke of life, then that they should perish: So likewise hath Christ pleaded with God, and hath bought us with his pretious bloud and life, which he willingly laid down for our sakes. And as *Moses* led the children of *Israel* through the red Sea: even so hath Christ led us through the red Sea of his blood, which is a full satisfaction for all such as truly repent them of their sins. And so much by the way, to shew unto you the humility, and great love, which our blessed Saviour did beare unto Man-kind at his first comming to us in the flesh: for so hee loved us, that hee laid downe his life for our sakes; and shall we be so ungratefull, as not to love him again, and give him thankes? O let us not be so ungratefull: for ingratitude St. *Ambrose* calls the Divels spunge, where-

Exod. 32. 32.

Exod. 15. 22.

Iohn 3. 16

with

with he wipes out Gods love & mercy: But his second comming shall be with majesty, power, and great glory. And let us here note, that he commeth not alone, but with majesty & power, & bringeth ten thousand of his Saints and Angels to execute judgment upon all: then he promised his Disciples which followed him, that they should sit upon twelve Thrones, judging the twelve tribes of *Israel*: *David* in the 56 *Psal.* saith, *The Lord commeth to judge the world.* St. *Iohn* likewise in his 9. chap. saith, *The Father judgeeth no man, but hath committed all judgement to his Son*, which is the second person in Trinity: It is he that must pronounce this sentence, though the whole Trinity agree in the same condemnation: where it is very plain, that Christ Jesus is the Judge of the whole world. And surely it makes much for the comfort of Gods poore children, though here they be in want and misery, yet they shall bee made partakers of this glory, of their Head Christ Jesus. Iohn 5. 22

Second-

Secondly, it serves to astonish all hard-hearted sinners, who contemne Christ and his poore members: Christ will at last manifest his power in their just condemnation: Such as will not now stoop unto him, that hee might reigne over them by the Scepter of his Word, and heare that still voice of his in the ministery of the same, shal never be able to abidy the brightnesse of his comming, but shall heare that terrible voice of his, when he shall exalt himselfe in judgement, to the everlasting confusion of his enemies.

Vse 3. Seing the person of the Judge is of such endlesse power and glory, of such wonderfull might and majesty, this must humble all men, when they come to stand in presence of so great a person as we do, when we come to heare the Word preached and taught, to receive the holy Sacrament. For when the Word is preached, God speakes to us; and when we pray, we speake to God; & how dare we then be so bold to sleep in his presence, keep our Hats on our heads, talk, or use any unreverent

rent gesture? If we were to come into the presence of an earthly Prince, how carefully and circumspectly would we behave our selves to doe nothing unbeseeming the presence of so great a person? this is the great care of men when they come into the presence of an earthly Judge, to put off their hats, and to shew all tokens of reverence. And it is a wonder to see how unreverently men and women come into the presence of the Ever-living and most high God, into the presence of the great Iudge of heaven and earth, the King of Kings, and Lord of Lords. When we come to pray or to sing Psalmes unto God, how unreverently do some sit with their hats on? Would any man do it in the sight of an earthly Iudge, or a mortall presence? Surely it is an unreverent behaviour to sit covered, either when we speake unto God by prayer, or when God speaketh unto us in his Word.

And last of al, this may serve for matter of singular comfort and consolation unto the godly, that Christ shall appeare

peare thus gloriously in judgment: for this assures them that they shal participate of the same glory with their head: for this great Iudge shal say unto them, Mat. 25. 34 *Come yee blessed*; they shall both with body and soule receive a glorious kingdome and a beautifull Crowne from the hands of the Lord: and with his right hand shall he cover them, and with his arme shall he protect them: It is a day of refreshing, when all teares shall bee wiped away from our eyes, sorrowes shall cease, and we, and all penitent sinners shall live and reigne with the Lambe for ever. Indeed now Gods Church is many times black, & deformed through affliction, it shewes many times without any appearance of any excellency, or beauty at all; The world sees no glory in them at all, no, they many times perceive not their own happy condition. But now when Christ shal appeare thus glorified, they shall then appeare with him in glorie. Let us then my brethren walk by faith and not by sight, not looking after our owne or other mens present condition

what

what we are, but rather what we shal be when the day of refreshing shall come, God tells us plainly, that he is a jealous God; and if hee be a jealous God of us, let us be jealous of our selves and suspect our selves; *for if we judge our selves, we shall not be judged.* 1 Cor. 11. 31.

White Throne, &c.

Secondly, this Throne of Christ Jesus is called *a white throne*, and betokeneth purity, beauty, sincerity, and integrity; & therefore sheweth that Christ Jesus the Judge of the whole world, wil judge all causes and all persons uprightly, & justly: no cruelty, nor injustice, nor wrong wil he do to any creature, but will proceed most sincerely with all integrity: for our consciences will testifie either for us or against us. Indeed judgement in this world often swerveth greatly; sometimes the Judge is not able to search the depth of the cause: sometimes for feare he dareth not do justice; sometimes for favour he is with-holden: sometimes bribes

2 White Throne.

Doct. 3. The integrity of Christs judgement.

Gen. 1. 18.

bribes blind his eyes, and pervert the right sentence: but it shall not be so with this Judge of the whole world: he is that *verus Iudex, & justus, That true and upright Judge*: his sentence is a righteous sentence, he will judge according to the truth, he is able to find out any cause, and will examine to the bttome, he feareth no mans person, he will not be moved with a favour to conceale the truth; and as for rewards, he contemnes them all, it is far from him to deale unjustly: therefore no doubt he will proceed according to justice: Nor is he like to our earthly Iudges, who execute their Office by commission, but he comes of his owne power and authority to be avenged, and give sentence to all those that in their life time had forgotten God. *We* Rom. 2. 2. *know that the judgement of God is according to truth*, saith the Apostle. Again *thy throne, O God, is for ever, the* Heb. 3. 8. *Scepter of thy kingdome is a righteous Scepter, thou lovest righteousnesse, and hatest iniquity*. And this is to be referred to that of the Prophet *Daniel*, who

saith,

saith, *that this Iudge shall sit upon a great white throne*, therein alluding to the very throne of *Salomon*, but much more glorious; which place of *Daniel*, & this of S. *Iohn*, doth betoken the uprightnes, purity, and integrity of the Iudge, & of this judgment: *When every secret thing shall be brought to judgement*, as *Salomon* saith, & *when he shall lighten all things that are hid in darknes, and make the counsels of all their hearts manifest*: when there shal be no bribing of justice, pleading of lawyers, or salving up of bad causes with silver & gold; no sanctuaries or priviledged places to fly to for succour; but every person must now receive according to his work. And therfore wo now to the hypocrite, wo now to the murtherer & shedder of bloud, wo now to all hard-hearted & impenitent sinners, that can in this life shift off justice, & escape the judgment of man, that break the net & escape, & none dare to controul them: what wil become of such an that day, when they shal stand naked before the Iudge, before the Saints & Angels, yea

Dan. 7. 9.

Eccles. 12.

before all the world, their inditement read against them for the same? Is it such a shame to doe penance only in a Congregation for one particular fault, when the punishment is inflicted upon a man for his amendment, when men shal pity this man & pray for him? Oh what terror wil this be to all wicked & ungodly men and women in this day, when they shall now in this day bee charged with all their sins before this Judge, before the Saints & Angels, yea before all the world; not for their amendment, for then it is too late, but to their utter confusion, when none shall pitty nor lament for them, but all shall rejoyce at their righteous judgement.

Vse 1. Serves for matter of comfort unto the godly.

This serveth for the comfort of Gods people in this world: we see oftentimes the righteous cause is trodden under foot, mens lands and livings are detained & taken from them by unrighteous Judges, and that under colour of Law. Wel, let men have patience, and know this, that there wil come a day wherein there shal be justice & true judgmēt done unto them. Here thy cause shal be heard,

heard, it shall be righted; for *Christ Iesus* wil be a righteous Judge for the poor, the fatherlesse, and the widow.

Again, we see how those which make conscience of sin, & are carefull to hear the word, & to walk accordingly, are despised of the world. Well, let us learn to possesse our soules with patience, for there wil come a day of reckoning, when as our righteous cause will bee heard, & we shall have justice: but all the contemners of the Lord Jesus, and such as have bin persecutors of his poor members, shall feele the smart of it. What a comfort were this to a poore man oppressed by tirants, having a long time lain under vile aspersion, as *Ioseph* reputed an adulterer, & suffering imprisonment for the same: to have his oppressions to come to light, and he delivered; to have his innocency known, & be justified: *Lazarus* for suffering hunger, to have plenty; & *Dives* for his excesse & riot, to have penury & want. O then, what will the comfort of these be, that shal thus at that day, before the Saints and Angels, yea, before all the world,

Gen. 39. 20.

Luke 16. 25.

world, be set free and at liberty from their oppressions & wrongs they have so long a time lain under, and cleared from those censures and aspersions that by the graceless world have been laid upon them: what a comfort will it be, when we shall heare the Judge say to us, *Well done thou good & faithfull servant; come enter into thy masters joy.*

Mat. 25. 21. Luke 10. 17.

Vse 2. 2*ly*. This may perswade the godly in their sharpest suffering, and greatest wrongs & injuries they can meet with all here in this world, to possesse their soules with patience, & to take heed of revenge; but rather to commit all to Christ his righteous judge, that judgeth righteously: for the Lord saith, *Vengeance is mine, & I will repay it*: the Lord will strike home to them, and will revenge thee upon all thine enemies, above thy weak power. Observe we the rule concerning this judgement day: *When thou seest in the place of judgemet wickednes, and iniquity in the place of justice, think in thy heart, surely God wil judge the just and wicked, for there is a time for every purpose and work.*

Rom. 12. 19

Eccles. 3. 16

Eccles. 3. 17

And

And again, *when thou seest the oppression of the poore, and the defrauding of judgement and justice, be not astonied at the matter; for he that is higher then the highest, regardeth it.* There is nothing in all the world doth prove more certainly the judgment day, then the injustice of the wicked world: for thus we may reason: Will the Lord thus certainly punish the wicked & recompence the just? this being not alwaies here in this life, certainly it must be at the day of judgment. Thus reasoneth the Apostle S. *Paul*, shewing that the afflictiõs of the believing *Thessalonians* were an evidẽt sign of Gods righteous judgment, in wch judgement day tribulation should be rendred to them that troubled them, & to thẽ that now did suffer, rest should be givẽ. Upõ this very ground exhorteth S. *Iames* thus, *Be ye also patient, & settle your hearts, for the comming of the Lord draweth near.* As if he should have said; Do not faint, neither be out of heart, that ye are now oppresst by the mẽ of this world, but wait the appointed time, as the

Eccles. 5. 8.

2 Thess. 1. 5, 6.

Iam. 5. 8.

Husbandman the week, of the harvest till the comming of the Lord be, untill which time the ful recompence of righteousnes is neither given to the righteous, nor the deserved judgement rendred unto the wicked,

Vse 3. Thirdly, this gives us to see the truth
Pro. 11. 18 of *Salomons* words, *the wicked worketh a deceitful work*, than the which, what greater deceit, then to perswade themselves, that though they live after the flesh, yet that they shal not die, and that they may sow iniquity and yet look to reap haphines: that men may despise Gods bounty and grace, which he tendreth unto them in his Word, and yet look to tast mercy after death: that they may all their life-time walk the broad way that leadeth to destruction, & yet at the last arrive at the happy Port and haven of bliss. Whereas it is a most sure & grounded truth of the Apostle, *That*
Gal. 6. *hee that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap*
Heb. 12. 14 *life everlasting*. And *without holinesse no man shall see God.*

Fourth-

Fourthly, seeing Christ Iesus, the Iudge commeth thus with might & Majesty, not as a Saviour or Mediator, but as a Iudge, it must admonish all men and women now to repent, and turn unto God in the time of mercy: *To seek the Lord while he may be found, to call upon him while he is neere.* Now while we live, Christ Jesus commeth unto us by his Ministers, as a Saviour to save our soules, in mercy to bring vs to repentance. He offers his free grace to all: for in the 44. of *Esay*, the Text saith, *I will poure out my spirit upon you:* and if we will not have vessels of faith to receive this Spirit, it will then be a witnes against us; for after this life he will no more come as a Saviour or Mediator, but as a just Judge, full of might, power & glory. And therfore look how men die, so shal the Judge find them. If thou die in thy sins & dost not repent, & seek for pardon at the hands of God whilst thou livest here, there is no hope of mercy after death. For how death leaveth thee, so shal judgmēt find thee. *Cain* dyed many thousand years agoe, and I

Vse 4. For instruction.

Esa. 55. 6.

Note well.

and *Judas* in their sins, so shall the last day find them: for after death there is no mercy, but justice and judgement, when every man shall receive according to his works. How glad would *Dives* have been, if he could have perswaded *Abraham* to have sent one from the dead to his five brethren, to admonish them to repent? *No*, said *Abraham*, *they have Moses and the Prophets, and if they will not heare them, nor beleeve them, they will not, though one come from the dead, leave their wicked waies.* Therfore while we have time, let us make use of it, and imploy it to the best advantage; for we can call no time our own, but the time present.

1 Cor. 5. 10

Luke 16. 27

Verse 30.

And one sitting thereon.

The person of the Judge described. Rev. 14. 14.

NOw who this is which sate upon this *great white throne*, you may see in the *Revelation* of S. *John*, the 14. *Chap.* and the 14. *Verse*: *I saw a white cloud, and one sitting on it, like the Son of Man, having on his head a golden Crown, and in his hand a sharp sickle.* So that we

we see that it is the Son of Man, even Christ Jesus, God and Man, that shall be the Judge, and so doth S. *Matthew* call him, *When the Son of Man commeth in his glory, and all his holy Angels with him, then shall he sit upon the Throne of his glory.* And again, he intitles him by the name of a King, *Then shal the King say to them on his right hand, Come ye blessed.* This is taught by the Apostle, *We must all appear before the judgment seat of Christ.* And again, *the Father judgeth no man, but hath cōmitted all judgment to the Son.* Not that the first person in the Trinity, or the third is excluded from this judgment, but appropriating this judgment to the second Person, the Lord Jesus Christ, who in a visible form, according to his humanity, shall execute the last judgement upon all flesh.

Doct. 4. Christ the Iudge at the last day. Mat. 25. 31.

Verse 24.

1 Cor. 4. 5. Iohn 5. 22.

But how is it said that the *Saints shal judge the world?* that place of the Apostle, and the like, is to be understood as *assessors*, as such as shall give assent, or approve of the judgment of that most righteous Judge, to whō shal be given at

Quest. 1 Cor. 6. *Answ.*

at the last day that honor, to sit as Justices on the bench by the Judge, to approve of his righteous judgment; again, the Saints shal judge the world as mẽbers of that head, which is the Judge.

Now the administration of the last judgement is laid upon the Son for divers respects.

Reasons why Christ must be the Judge.

First, in regard that he was the person that was the redeemer of the world, and was himself judged in & by the world, it is therefore expedient that hee should shew the power and glory of that his humanity, in being Judge of the world.

2. Secondly, in regard of his Church, who have seen onely his humility to their justification, so they may at last behold his power and glory at his second appearing to their glorification.

3. 1 Cor. 15. 24. And lastly, that in this last act of his hee might fully accomplish that his kingly office, and then *deliver up the kingdome to God the Father*, no more to rule and govern them by his Magistrates and Ministers, as now he doth, for the gathering together of his Saints, & for the perfecting of Christs body, &

to

to nouriſh and cheriſh them by his word and Sacraments, ſince the Lord himſelf the Lambe, in the midſt of the Throne ſhall be all theſe unto them.

True it is, that our Saviour Chriſt is *King*, *Prieſt*, and *Prophet*; a true Prophet, in whom was contained all the ſecrets and whole counſell of God: a true *High Prieſt*, whoſe ſacrifice alone was able to put away the ſins of the whole world. But when hee comes on the *throne of his Majeſty*, to judg the quick & the dead, he ſhal not come as a *Prieſt* or *Prophet*; for theſe Offices of Chriſt are finiſhed. For his Prophetical office, he hath ſufficiently revealed the whole counſel of *God* his father to his *Church* & people. Firſt, by his holy Prophets, then by himſelf; after by his Apoſtles & Miniſters. And therefore ſeeing that his Prophetical office is finiſhed, he cals not himſelf a Prophet, but a King. Again, Chriſt Ieſus our Prieſt, having once for all offered up that Propitiatory ſacrifice for the ſins of all the Elect, now this office of a Prieſt is alſo finiſhed, & the ſacrifice muſt be no more iterated & repea-

repeated. But now hee commeth as a King, in all Majesty and glory. For though his Prophetical & Priestly Office be accomplished; yet his Princely office is not finished, but shall in a special manner shew it selfe at that day, & Christ Iesus the Iudge of quick and dead; shall begin to manifest himself to be a King of all Nations, to Men and Angels. Now shal he shew himselfe to be King of Kings, and Lord of Lords, full of divine and heavenly glory.

Christs first comming was in humility: second shall be with much glory.

When our Saviour Iesus Christ lived on earth, he came in misery, very poor, & lowly; then every base fellow, every sinful wretch durst mock him, and spit in his face. *Herod, Pontius Pilate, Caiphas*, and the rabble of the Iewes durst then use him at their pleasure. But now he shal come as a King, full of majesty and glory, guarded and attended upon with many thousands of heavenly souldiers, even all his holy Angels; & then he wil make *Herod & Pontius Pilate*, yea, the greatest Kings & Monarchs to stoop. Nay, then all his enemies shall *tremble and quake*: *Zach.* 12. 10. and

not

not dare to open their mouths against him, as the wicked and rebellious crue did once, when they cried, *Away with him, away with him, crucify him, crucifie him*; when the third part (I dare say) did not understand what he was accused for; but they the ofiner cried, *Crucifie him*, whē the Iudge could not find him any way guilty; but if it were not so, *his bloud*, say they, *light upon us and our children*; which I think hath done: for those nations of the *Iews* are utterly depopulated, & as vagabonds on the face of the earth: these were that faithles generation of the Iews, which when they shall behold him whō they have crucified, to become their Iudge, & have that power with him, and shall see his side, & his hands which the nails & speare pierced, what then will they do? what then can they expect? even that fearfull sentence, *Go ye cursed into everlasting fire, with the unbelievers, where is nothing but weeping and wailing, and gnashing of teeth.*

Ioh. 19. 15.

Mat. 28. 25.

Mat. 25.

This may serve then in the first place, for matter of singular comfort & consolation

solation to the godly who may rejoyce in this, that Christ their Saviour & Redeemer shall be their Judge; they need not feare the Judge, nor any hard sentence that he will pronounce against thē at that day, since the Judge is their Saviour, their Redeemer, their Brother, their owne flesh, yea, their own head. The consideration of this, made *Iob* to hold up his head, and in the middest of all his miseries to conceive some hope: *I know that my redeemer liveth: Go tel my brethren* (saith Christ) *that I am risen again*: Words of joy and comfort, a *Redeemer*, a *Brother*; why should the godly fear when they are to deale with such a one? who would fear or questiō the dealing of such a one? what Wife would fear her loving husband to hear and to judge her cause? she needeth not to doubt, or make any questiō, but that undoubtedly the matter will goe well with her; her most deare & loving husband shal both heare and judge, and avenge her cause. Let al Gods people thē comfort themselves in this, the consideration of their Judge: it was he that was judged

Iob 19. 25. Mat. 21. 10

judged for thee on earth, and redeemed thee with his own bloud, and hath ever since made intercession to God for thee, that is to be thy judge.

Secondly, what a ground of terrour may this be to all wicked sinners, that live in sin to see him come in that wonderful Majesty to be their Iudge whom they have contemned, whose members they have persecuted, and whose Word & Gospel they have not regarded, but trodden under foot! for he shall come with a sharp two-edged sword, to cut them in pieces, and a consuming fire to burne up all the ungodly sinners.

Vse 2.

Note.

Heb. 12. ult.

Surely, the consideration of this, that Christ shall be the Iudge, may dant the hearts, and strike terror into the soules of all wicked men. *They shall see him whom they have pierced*, saith the Prophet, even him against whom all their villanies have been committed. What a feareful sentence may such expect from Christ at that day? he is a Iudge that wil judge righteously, from whom there is none to appeale to, & because it is he whom they have rejected, contemned,

and despised; him whom they would in no wise suffer to rule and reigne over them, what can such look for, but condemnation, and to be cast into utter darknesse?

Oh consider this betimes yee that put from you the thoughts of this Iudge, & of this judgment, for as a snare shall it come one day upon all that are on the earth: take heed of abusing his patience any longer; why shouldst thou thus treasure up unto thy self wrath against the day of wrath? thou thinkest it will goe hard with *Cain*, *Pharaoh*, *Pilate*, & *Iudas* at that day, and why not with thee, if thou remainest disobedient, and tramplest under foot the word of the Lord Jesus, that is now offered unto thee in his Gospell? for this let us be assured of, that if we draw our love and obedience from God, he wil withdraw his blessings from us.

From whose face fled, &c.

IN the description of the Iudge it is further added, that from the face of this Iudge, both *The heaven and the Earth*

Earth fly away: And this doth shew the wonderfull severity of this great Iudge of heaven & earth. We know that men fly from those things that they fear and dread: So here the heaven & earth do feare the glorious presence of Jesus Christ, the great Judge of the whole world, and seek to hide themselves, that they may not appear before him. This flying of the earth and the heavens, and hiding themselves that they dare not appeare in the presence of Christ, doth shew the wonderful majesty, and great severity and terror of Jesus Christ the Judge. Severity of the Iudge described.

But the heavens and the earth are void of sence, they are great & glorious creatures. Again, they be very goodly and beautiful creatures; besides all this, they never committed any sinne, how commeth it to passe then, that they shall flie, and hide themselves from the presence of the son of God? *Object.*

Ans. They never sinned indeed, but yet the sin of man is of that force, that it hath infected both the earth we tread on, and the heavens over our heads; yea, *Answ.*

Rom. 8. all creatures for mans sin are subject to vanity. O then, see how odious a thing sin is in the sight of almighty God: what a vile thing, that the contagion and infection thereof should hurt and infect the whole heavens, and make them that they dare not abide the glorious presence of God their Creator. O should we not then abhor sin as the vilest thing in the world? We are afraid of the plague because it infecteth and killeth mens bodies, but the plague of sin is a thousand times more to be abhorred & fled from, seeing it poisons and infects both body and soule, and is so contagious, that the creature is afraid to behold the face of the Son of God: for *in that day the Sun shall be dark, and the Moon shal be turned into bloud.* This is that which is able to turn a wicked man from his sinfull waies, and to return unto God: the remembrance of this day of judgmēt, & of our sins which cause it, should make men be wary how they mispend their time in vain and idle thoughts. This kept holy *David* so much in awe, when he heard of the punishment due to him for

for his sins, he presently repented him of the evil, & the Lord forgave him. Likewise in the 112. *Psal.* saith he, I *have feared thy judgements, thy judgements were alwayes in my sight.* It is a fearful thing to lie in sinne, and it is a fearfull thing to fall into the hands of the everliving Lord; for he is a consuming fire, yet if we wil confesse our sins, he will as soon forget & forgive them. God is not like a Marshall of a Field, nothing but present death for every fault. No, he gives men warning before he strikes, & bids us repent, & turn to the Lord our God He gave warning by *Ionas* to go unto *Ninivy*, and tell them, *Yet forty dayes and Ninivy shal be destroyed*: the *Ninivites* presently repented, and were converted; the sound of *Ionas* words caused not only these subjects, but the very king of that great city to come fro his throne of state, & to throw off his rich robes, and put on sack-cloth, and sit in ashes, with weeping, fasting, and great mourning: And if we be put in mind of our sins, and still run on in our wickednesse, we must expect the pu-

Gen. 19. 24.

hishment which fell upon *Sodome* and *Gomorra*: for if we neglect *Gods favors* and cast them behind us, we must one day expect his punishments: we know that we have sinned, and that his wrath burneth as hot as fire; and shall not we seek to quench it by our teares of contrition? it is our own faults if we be cōsumed, having so many fair proffers frō Gods hand offred us. Shal Gods word move rocks and mountains, & shal not his word, nor his love, nor his threatnings move us to hearken to his lawes? Sin poisons all the inward parts and faculties of man, and it is the onely cause of all these judgments, and wil one day fall upon us; and that we must give an account of all our misdeeds before God and all his holy Angels in heaven, who cannot behold his Majesty but with dazeled eyes: and so much shall serve to shew how heynous a thing sin is.

Observ. Seeing both heaven and earth shall fly, and perish from before the glorious presence of Christ Iesus; nay, they shal burn with fire, as *Peter* saith, *Pet.* 3. 10. 11. All our goodly houses, all our gold

gold and silver, and costly apparrel shal be burnt with fire: this may teach us moderation and sobriety in the use of Gods creatures; what folly is it to spend all that a man hath to build a stately house, and yet in the end it must be consumed with the flame, and become nothing else but fuell for the fire.

Secondly, seeing that heaven & earth, these great and glorious creatures, these beautifull and excellent works of Gods hands, which have no sense nor feeling nor never sinned, shall fly before the son of God, as being not able to endure his presence: Alas, what shall wicked and hard-hearted sinners do? what shal become of the vile wretches of the world, which live & delight in sin? *Where shal the ungodly & sinner appear?* What wil become of the blasphemers and adulterers? if the heavens and the earth, these great and amiable creatures which sin not, shal not be able to stand in his presence, then, I say, what wil become of all prophane & ungodly sinners? alas they shal be even at their wits end not knowing in the world wch way to turn them

Observ.

1 Pet. 4. 18.

nor where to flye for succour: where shall they seek for refuge, when as the Judge himselfe is their enemy? who dares plead for them? dare any Saint or Angel? no, no; no Saint nor Angel dares open his mouth to speak one word in their behalfe: neither can any creature deliver them from the dreadful vengeance of this terrible Iudge: what drowsinesse is in us? nay, what careleſnesse doth possesse our minds, if we wil stop our ears like the deaf adder, at the preaching of Gods word, that is daily in our Land, and every hour almost delivered amongst us? Can we not remember? Are we choaked with the cares of the world? Is our memory so short, or have we drank so much of the cup of forgetfulnes that we cannot remember what our Saviour saith plainly, *Except yee repent, yee shall all perish.*

The Scriptures in divers places sets out unto us the severity of the Judge at the time of his comming, especially against the wicked & hard-hearted sinners: but that Thunder that shall be heard from heaven, by the voice of that Arch-angel,

gel, as it were the Herald that shall goe before Christ, by the sound of a Trumpet, by the judgement it selfe, that then shal passe upon the wicked, *Go ye cursed into everlasting fire prepared for the divell and his angels, &c.* By that fire that shall goe before Jesus Christ: *Our God shall com, and shall not keep silence: A fire shal devoure before him, and a mighty tempest shall bee moved round about him* And again, *He shall come in a flame of fire, rendring vengeance, &c.* By that shame and contempt that shal light upon the ungodly in that day. *And many of them that sleep in the dust of the earth shal awake, &c. some to shame and perpetuall contempt.* By the totall discovery of all the evils they have committed; *these things hast thou done, &c.* By the paine and horrour they suffer and undergo, *Tribulation, anguish, and sorrow shall bee upon every one that doth evill.* By the companions *the wicked shall have after this life, even the devil and his Angels, &c.*

Mat. 25. 33

Psalm. 50. 3.

2 Thes. 1 8.

Dan. 12. 2.

Psal. 50. 21
Rom. 29.
Mat. 25.

Verse

Verse 11. *And I saw the dead, both great and small.*

THus have you heard the person of the Judge described by his wonderfull majesty and power, wherewith he will come to judgement; and also by the great severity and terror that shall astonish both heaven and earth, and make them to fly before his presence. Now in this verse, and that which followeth, is declared, who they be that shall appeare before this great Judge: Namely, *I saw the dead, both great and small, &c.*

Secondly, the evidence that shall be brought in, and what witnesses shall be produced, either to excuse, or accuse, in these words, *And the bookes were opened, &c.*

The persons that shall appeare in judgement.

And I saw the dead, both great and small, &c. Before we come to speak of the words, here may a question arise: namely, how this can be true that St. *Iohn* saith, *He saw the dead both great and small?* For we beleeve that Christ Jesus shall judge both quick & dead, not onely the dead, but the living: And

Paul

Paul saith, *we shall not all die, but shall be changed*; they that be living at his comming. Then how doth this place agree with them, seeing St. *John* saith here, *He saw the dead*? Here is none spoken of but the dead, no mention of the living. 2 Cor. 1. 15.

I answer, S. *John* saith, *that he saw the dead*: not that he saw not the living too; for he saw (no doubt) both quick & dead stand before God. But he speaketh here onely of those of whom there might be some doubt. For if the dead, & they which have been rotten for many thousand years shal appear & stand before God, how can we think that any of the living shall be wanting? if they which have been dead for 6000 years, and turned to ashes, shal be brought to judgment, then (no doubt) they which be found living, when Christ shal come to judgement, shall appear before him likewise; So then it is evident, that although S. *John* speaketh here onely of the dead, because there might be most doubt of them, yet he saw in a vision all men both quick and dead, stand & appeare,

peare before the Judge, and before his Throne.

I saw the dead, &c.

Doct. 5. Men shall be raised out of the dust at last.

THe instructiō we are hence to learn is, that the bodies of men, howsoever turned to dust & ashes, shal one day be quickned, & raised up to life again.

1 Sam. 26. This is confessed by *Hanna* in her Song, *The Lord killeth and maketh alive, bringeth down to the grave, and raiseth up. I am sure* (saith *Iob*) *that my Redeemer liveth, and that I shall stand the last day on the earth; and though wormes destroy my body, yet I shall see God in my flesh.* So *Esay, the dead shall arise: awake and sing ye that dwel in the earth.* So likewise ye may read in the 37 of *Ezekiel* (which I pray you read at leasure) how the Lord caused the graves to open, and the bones to come together and live: so that we see, that the dead bodies of Gods childrē do not perish, they are not cast away and lost when they die, but they shal rise again: they shal be purified, made glorious bodies, & shall stand in Christs presence, and see his glory. We must not think, that

that the antiquity of long lying in the grave can shelter us from the resurrection, which wil be common and general? It is not like an earthly triall; it is not the stubble shall hide *Saul*, nor the ground hide *Acans* sin; *Cain* shal rise with *Abel* face to face; *Herod* with *Iohn* the Baptist, *Felix* with *Paul*, *Moses* with *Pharaoh* hand in hand; & then who can deny but that he hath done wickedly? Our consciences will accuse us, which we carry daily & continually about us: the *Gentiles* shall rise up against the *Iews*: the heavens shal bear witnes against us for our cold prayers, & the creatures of the earth for our rebellious thoughts: and then our own consciences shall justifie this to be true; then woe and sorrow and wringing of hands, and no comfort can be afforded us; then would we give all that we were ever worth to have but a months time, or but a weeks time; nay, but a dayes or an houres time or space to repent, to make our reconciliation with God, whom we have so often offended.

And therefore let us not think, that when

when death commeth, & separateth the soul from the body, that then the body doth perish, and is cast away: No, no, it shal rise again, it is but laid in the grave as in a sure chest, and there is at ease, and lieth asleep as on a bed of down: but whē Christ Iesus shal come to judgment, it shall rise again. For we must know, that every true believer is made a member of Christ, and not only our souls are united to Christ, but even our dead bodies, when they be laid in the grave, they still remain the deare members of his mysticall body, and therfore shal not perish, but rise again to glory. And for our further confirmation in this point of Resurrection, let us see how it is confirmed to us by other testimonies of holy Scripture: as that of *Daniel*: *They that sleep in the dust shall awake, some to everlasting life, and some to everlasting shame.* And the Lord God by the Prophet *Hosea*, doth make unto his Church this gracious promise, *Hos.* 13. 14. *I wil redeem thee from the power of the grave, I wil deliver thee frō death: O death, I will be thy death, O grave, I will*

Resurrection proved. Dan. 12. 13.

will be thy destruction. This is cleared by the testimony of *Iesus Christ* himself. *The hour shal come in the which al that are in the grave shall hear his voice, & they shal come forth: and they that have done good shal go into the resurrection of life, and they that have done evil unto the resurrection of condemnation.* This is taught by the Apostles of Christ Jesus, in divers places of their Epistles: As, *Behold I shew you a mystery, we shal not al sleep but we shall all be changed, and that in the twinckling of an eye, at the sound of the last trumpe*: And so forwards in the same Chapter, you may read, which will give you satisfaction for the resurrection of the dead: And as St. *Paul* further speaks, saying, *As by sin came death, so by death comes life.* Likewise St. *Austin* saith, he that hath lived well, cannot be afraid to dye, nor doubtfull of his Resurrection. And this is that which all of us confesse and beleive as one of the most principall Articles of our faith, *the Resurrection of the dead*: So that we may see it is cleare, that the godly & the wicked shal both arise

Ioh. 5. 28.

1 Cor. 15. 52.

Phil. 3. 21.

arise, but the ends of their resurrection are different; the one shall rise to life eternall, the other to perpetuall shame & eternall destruction: So that howsoever it shal be a joyful day to the godly, that have the sting of death taken away frō thē through Christs death, yet the wicked shal have no benefit by it; & therefore to them it cannot properly be called a resurrection, no more than the taking of a Malefactor out of prison to be executed, can be called a delivery. But it shall be with the godly & the wicked at that day as it was with *Pharaoh's* servants, *Gen.* 40. both of them were taken out of prison, but the one of them to be restored to his office to minister before the King, but the other to be executed, and put to a shamefull death: Even so shall it bee with the godly and the wicked at the last day: both shall arise out of their graves as out of a prisō, but the one to be ever with the Lord, ministring praises to him for evermore; the other to be banished from his presence & cast into everlasting condemnation: For to them alone is the resurrection a

Phil. 4.

benefit,

benefits, where remission of sin goes before; as we are taught in the Creed.

Now there are many grounds for this truth: the maine ground of all is the word of God, wherein we have a cloud of Testimonies clearing this truth. The vision of *Ezekiel*, when he saw the field of dry bones; these received at Gods Commandement flesh, nerves & life. Ezc. 73.

St *Paul*, *We which are yet alive, & remaine unto the comming of our Lord, shall not prevent them which are asleep.* 1 Thes. 4.5 Christ himself hath undertaken this for his Church and children. *This is the Fathers will that hath sent me that of all which he hath given me I should lose nothing, but should raise it up again at the last day.* Ioh. 6.36. And the Apostle St. *Paul* is bold to speak peremptorily, that *this corruptible must put on incorruption, & this mortall must put on immortality*, as pointing indeed at his own body. 1 Cor. 15. 52.

And indeed the Scriptures are cleare and plaine for the confirmation of this Article of our Faith, our resurrection again from the dead, as may appeare by all these places here quoted, *Esa.* 26.

19. *Iob.* 5. 28. 1 *Cor.* 15. 16. *Act.* 24. 15. *Dan.* 12. 2.

This must needs be a great comfort to Gods children, when we can say with *Iob*, Chap. 19. *I know that my Redeemer liveth, and that I shal see him with these eyes*: This same body shall arise, this very body for substance, though purged and cleansed from sin, yet the same for substance that rise againe: And these my eyes which have bin careful to seek Christ Jesus, to behold his glory, to read his blessed word, to relieve the distressed members of Christ: that these my eyes shal see my blessed Redeemer, to my endlesse joy; & these mine eares, which have bin careful to hear thy holy Word, to save my soule, they shall heare his sweet & blessed voice, saying unto me, *Come ye blessed of my Father*: for the bodies of Gods children shal not perish, but rise to glory, & be made *like unto the glorious body of Jesus Christ*, Oh how should this move all men and women to husband their times well, to the honour of their Creator, seeing hee will not let them perish, but wil crown them

Mat. 25. 34.

1 Cor. 5. 8.

them, and glorifie them for ever.

Secondly, this must needs be a fearfull terror unto all prophane and filthy sinners, who bestow their times wholly in the service of sin & Satan, *They shall look on him whom they have pierced, & shal lament* Zac. 12. 10. For even their dead bodies shall rise too, but how? to judgment, to torment, and to burn for ever in the lake of fire and brimstone. Then thy soul and body shall be as an unhappy couple met, whilst thy body in one place eaten of worms, thy soule in the other place, which is hell, shall be tormented for ever: all good things shal be taken away, all evill things heaped upon thee: All hope of comming from hell is quite cut off; it will be a terror to behold Almighty God; and a torment too, in that we cannot fly, nor escape from him: then wil the Divels be gathering up their force to take possession of their sinfull fouls, who in their life time would not hearken to Gods word, nor fear his judgments; For after death comes judgement, saith the Text; then if thou hast done ill, the Di-

Vse 2.

Rev. 21. 8.

vells in their severall shapes shall bind thee & lead thee to the place of perdition, even to be tormented for ever. Remember, I pray you, that the aking of a Tooth doth hinder our sleep night by night, and so torments us that we can take no rest; what thē will be the aking of the soule, when it shall bee alwayes burning like the *Salamander*, continually in the fire, and yet never be consumed. Thou hast set open the windowes of thy body, I meane thy wanton and adulterous eyes to behold wickednes, thou that hast delighted to hear vanity more than goodnes, thou that hast used thy tongue to lying, deceit, swearing, &c. and hast run to vain sports and pastimes on the Lords day, to the dishonour of Christ to serve the divell and thine own lusts; know, O know that thy body shall one day rise again to judgment, to torment, *to be cast into the Lake of fire and brimstone.*

Consider the rich glutton; he should be a warning to all ungodly sinners, he gave his body to all kind of uncleannes, pride gluttony, &c. and now is his body tor-

tormented, & would give even a whole world, if he were Lord over it, for one drop of water to coole his flaming tongue. O let him be a warning to all sinners, and teach us to use our bodies well: to look to our eyes, to our eares, & to set a watch before our mouthes, for feare lest we dishonour God by them, & bring endlesse woe unto our selves.

Well then you see that it is an exceeding great joy to *Gods* Saints, that they shall rise again; and it is a comfort of al comforts, that we shal rise again from death, & the grave; for then these eyes shal see those friends which sin & death hath so long separated; so it wil be a terror unto the wicked, that they shal *rise againe vnto judgement*. It were well with the adulterous man with the drunkard &c. if their bodies might never rise, if they might rot & perish in corruption, & that their souls might be even as the soule of a beast, a vapour utterly to be extinguished. But now there is more behind, they shal one day come to judgement. And therfore S. *Iohn* tells us in this place, *that he saw the dead both great*

and shall stand before God. Even our dead bodies must rise, either to honour, or dishonor; either to joy, or to pain; to salvation, or damnation; & therefore it is necessary for us to bethink our selves of this betimes while it is called to day.

Vse 3. Thirdly, this should teach us that we mourn not immoderately for the dead: which is a great sin, to mourn without hope; nay, it is a kind of envy to bewail the losse of a friend which is gone to rest, since when Christ comes again, he will bring us againe with him. Who though these bodies of ours taste of corruption, they shal not perish in corruption: but the earth and the waters, and the fire it selfe shall give up a true accompt of all their dead they have swallowed up and devoured, in the day of Christ.

Vse 4. Fourthly, this should move us with all care and diligence to get good assurãce unto our own souls, that these bodies of ours shall have a glorious resurrection in that day. See *Paul, I have hope towards God, that there shall be a resurrection of the dead, both of the just and*

Acts 24. 5.

of

of the iniust. And this made him endeavour to keep a good conscience before God and all men: so should wee live as men wholly devoted to God, whose we are in life and death.

Both great and small; These words may admit a double exposition: for it may seem thus; that by *great* and *smal*, is meant those that be great mē grown. or else little children, young and old, all must appeare. For we see that many die even little children, yong children of a span long, some again die full of yeares. Wch both *grent & smal* must appear: none shall be so young or so little, but then must stand before God; and none so great, or so strong but they must appeare likewise. Secondly, by great and small may be understood all sorts and degrees of men and women, Rich men, and rich women; poore men, and poore women: All sorts and conditions must come to judgement, as well the Prince as the Subject; as well the rich, as the poor begger: as though St. *Iohn* should have said, I saw all men that ever have bin, or shall be to the end of the world.

Who? Great and small.

none shall be wanting. The rich and poore, yong and old, high & low, married and unmarried, bond and free, all must stand before God. Oh, what a wonderfull assembly will this be, to see so many millions of thousands? It is a great sight to behold an army of men of an hundred thousand; but here shall be a thousand thousands, a number without number; even all men, women and children that ever have bin or shal be unto the worlds end: None shal be wanting, the rich and needy, yong and old, high and low, bond and free; all must stand before God. And therefore it is wel called the day of the Lord, when al the offspring of *Adam* shal stand before God: whose Nature is *Majesty*, whose life is *Sanctity*, whose wayes are *Holy*, whose eternity hath no end; who made the world & will never change his power nor mind, whose age never decaies, nor growes old with years. And as St. *Austin* saith, when he thought of Gods Attributes, *O eternity, O eternity, O eternity*; in repeating of the word so often, he thought to have dwelt upon the word;

for

for indeed eternity hath no end, and all things else have an end, & all must appear before this ever-living God at this generall Assize.

So that the instruction is very plain, that all must appeare in Judgement; high and low, rich and needy, noble and ignoble, all must then make appearance before the Lord Jesus in judgmẽt: The poorest soul that ever breathed in this world, shall not be wanting when Christ shal come to judgment. *We must all appeare before the judgment seat of Iesus Christ that every man may receive the things that he hath done in his body whether they be good or evill.* 2 Cor. 5. 10 *It is appoynted for all men once to dye and after death to come to judgement* Heb. 9. 27. As men are sure to die, so sure & certain shal they come to judgmẽt after death. It wil not serve the turn as with earthly Judges, the party is dead; for this judgmẽt seat is set forth for the *quick* & the *dead*. The *Lord Iesus* now for the manifestatiõ of his *power, truth, and justice* must bring every one to judgmẽt.

Doct. 6. All must appeare before Christ in judgement.

Seeing St. *Iohn* saw the dead, both great *Vse* 1.

great & final stand before God, that is, all sorts of men and women, high and low, rich and poore, bond and free, all must appear, & hold up their hands at the Bar of this great Judge: Surely, this ought to move all sorts of men to make a conscience of their lives, to repent of all their evill wayes, to turn to God by true repentance: for you see here no excuse will serve the turn, no avoyding of this appearance: all must appeare, the very divels themselves, and all the damned spirits must come to judgment. *Tophet is prepared for the King* saith *Esay*, the Judge, the gentleman, the rich man, if they be wicked, their riches shall not excuse them, but rather be a witnesse against them; nor the poorest shal not be forgotten.

2 Cor. 5. Esay 30. 33.

Surely then, if we have any care at al, what shal become of our poor soules at this day, we ought to perswade all, both the poor and rich, Minister and people, to repent and turne to God, and leade new lives; that then we may rejoyce with joy unspeakable, & be glorious at the last appearance. This did make St.

Paul

Paul to labour to keep a good conscience before God and all men; and why? because there must come a day when all must arise to judgmẽt, & give a straight accompt of al their evil thoughts, words and works. And the same reason should stir us up likewise to keep a clear conscience. And what is the cause that men live in sin, and defile themselves with many thousand abominations? Surely, because they think not of this day, that they must all come to a reckoning: Oh, it would stay and bridle their carnall hearts from many foule and filthy sins, *which now they commit with greedines.*

Acts 24. 16.

1 Cor. 5. 11
Acts 17. 2.

This will be a happy day to all the children of God, to hear the Judge say unto them, *Come ye blessed of my father inherit the kingdome prepared for you from the beginning of the world.* O happy day! ô blessed voice! But to the ungodly sinner, that lives in sinne, as the drunkard, blasphemer, &c. this will be a terrible & fearfull day, to hear the shrill voice of the Judge, *Goe yee cursed into everlasting fire; prepared for the divell and his Angels.* O doleful voice! ô heavy

Mat. 25. 34.

vy newes! O fearfull sentence! O woe, and ten thousand woes to all the ungodly sinners: Woe then unto the Idolater, woe then unto the adulterer, &c. woe to ungodly wretched sinners, for there is no scaping of this sentence. All must appear, all must stand before God, all must come to their answer: none shal be so great to escape, or so small to bee forgotten. And then woe to them that shall arise to this fearefull and heavy sentence, and sad newes of condemnation. Oh, it had been better for such men if they had never been born, or had bin brought forth as loathsome Toads and Serpents; for then begins their eternall misery and condemnation.

Oh then again & again let us bethink our selves that we must come to judgement, we must be called to a reckoning: we cannot escape the heavy sentence of judgement by any means whatsoever.

Vse 2. Again where St. *Iohn* saith, *He saw the dead*: As this may be a terror to all wicked and ungodly men and women; so here is matter of endlesse comfort unto all poore members of Christ Jesus: in this

this life who is more full of grief in body and minde than Gods children? long and tedious sicknesses, many annoyances, some be full of sores from top to toe, as *Iob* was; which confessed and said to *Corruption thou art my mother, and to the worm, thou art my sister and my brother*: & though *Iob* had all these sores outward, yet S. *Ambrose* saith, *He had within him a soule full of sweet Ointment, which was full of sweet savour in the nostrils of God.* Some maimed & diseased in body, as *Lazarus* was, as the poor cripple which lay at the Poole of *Bethesda*. Well, then our bodies shal now arise, they shal not be weak, or lame, or maimed, but a very perfect body, sound, and a glorious body: All paine shall have an end, all woe shall cease. And such shall their resurrection be, as is spoken of in *Mat.* 27.52. *And the graves were opened & many of the Saints bodies which slept arose, & came out of the graves after his resurrection, and went into the holy city of* Jerusalē. *But as for the ungodly it is not so with them*: But they shall arise

Iob 17. 14

Iob 5. 7, 8.

that

that both body and soule may go into hell together, which is a place for Reprobates.

O that we had hearts to think of this, both young and old, rich and needy, Minister & people, that we must stand belly-naked before God; that we must give an account of all our sinnes to his Majesty, it would bridle us, and keep us from many presumptuous sins, which now we daily commit, and as wilfully as the horse that rusheth into the battel.

The Great Assize.

The second Sermon.

Revel. 20. Verse 12, &c.

12. *And I saw the dead both small & great, stand before God: and the books were opened: and another book was opened, which is the book of Life: and*

the dead were judged of those things which were written in the books according to their deeds.

WE have alredy heard the Person of the Judge described unto us, with what unspeakble Majesty and glory he shall come, to the great comfort of the godly; and also with what terror he will come, to the amazement of the wicked. Secondly, we have heard who shal be cited to appeare; *Both great and small*, all must appeare.

We shall at the day of our resurrection appeare in full beauty and strength, the old shall not be above 30. nor the Infant under the same years: I say, we shal then appeare before God in a perfect age as *Adam* was created at, which was a perfect man, which was about 30 yeares old, or at the age of our Saviour when he dyed upon the Crosse, which was about 33. years as our ancients do affirm. And for the place where it shall be, it is imagined by divers good Divines, & likewise by *Tho. Aquinas*, and all

all the Schoolmen except *Peter Lombard* and *Alexander Hales* that it shall be over the valley of *Iehosaphat*, by *mount Oliver*, which is neer unto Ierusalem eastward from the Temple, & as our Cosmographers describe it to be in the midst of the superficies of the earth, and it is very likely for four reasons.

1. To confirm this the Scripture doth intimate so much in plain words: *I will gather together all nations into the valley of Iehosaphat & plead with them there*, Ioel 3. 1. 2. *Cause thy mighty one to come down ô Lord, let the heathen be awakened, & come up to the valley of Iehosaphat for there will I sit and judge all the heathen round about*, 2 Ch. 20. 29.

2. Because that as our Saviour was there about crucified and put to open shame: so over this place his glorious Throne should be erected in the ayre, whe he shal appear in judgme, to manifest his power & glory: for it is meet that Christ should in that place judg the world with righteous judgment, where he himself was unjustly judged & condemned. Likewise that neere unto this

valley

vally was *mount Moriah* where *Abraham* would have sacrificed his son *Isaac*, as you may read 22 *Gen.* Also that *Iacob* saw two Angels ascending & descending on a laddder, *Gen.* 28. Also the Angel put up his sword, and fire from heaven burnt the sacrifice in *Araunahs* floore, 2 *Sam.* 24. Also neare this place *Salomon* built the temple, 2 *Chr.* 3 1. Likewise this was near the place where he preached the Gospel, suffered his passion, and after entred into glory.

Thirdly, because seeing the Angels shal be sent to gather together all the elect from the four winds, from one end of heaven to the other, it is most probable, that the place whither they shall be gathered to, be neare to Jerusalem, in the valley of *Iehosaphat*, and this valley was so called at first, from the great victory which the Lord gave *Iehosaphat* and his people over the *Amorites*, *Moabites*, and those of mount *Sier*; which victory is a type of the finall victorie which the supream Judge shall give his Elect over all their enemies in that place at the last day.

Fourthly, & lastly, because the Angels told the Disciples that as they saw Christ ascend from Mount Olivet, which is over the valley of *Iehosaphat*; so hee shall in the like manner come down from heaven, and this is the opinion, as I have said before, of the aforementioned School-men and Authors.

3. Circumstance. How men shall be iudged.

Now followes in the third place the most speciall & principall matter of all; namely, after what manner al men shal be judged in these words; *and the books shall be opened, &c.* We know that earthly Judges are brought to the Assizes with great attendance: they being placed, the prisoners are brought forth, they are called over one by one, & their inditemẽts are read, & witnesse produced; & so accordingly to their offences they receive judgment. Even so at the great day of the Lord Christ Jesus shal come with ten thousand of Angels; and before him shall stand all men and women, both great and small: & then shall the bookes be brought forth. Indeed wee see when an earthly Judge sits on the Bench, it holds a long time to try Causes:

causes: such witnesses, and such evidences must be produced: but it shal not be so at the last day; for when all men shal stand at the Bar of Christs judgement, they shall be judged according to the written Records even according to the Books: for they shall then be opened.

Books, what is meant by them. Every mans conscience.

Now if you would know what these books be, it is easie to know; for they be even the particular conscience of every man and woman: thy conscience is the book that shal be opened, and that shal be as good as ten thousand witnesses, either to excuse or accuse thee before *God*: For there shall need no other witnesse, no other evidence against us at the last day, but our owne cõscience. For as *God* hath his book of infinite knowledge, wherby he knoweth the sins & offences of all men, as certainly as if they were written in a book: so likewise he hath given unto every man and woman a book, their own conscience, wherein are fully written *all our thoughts, words, and deeds, so as none shall escape:* David saith, *thou, O Lord, knowest the thoughts of my heart, long before I utter them.*

A marvelous thing.

And then shal be opened, first, *the book of the Law, and then the book of conscience*; by which all our actions must be tryed and examined: for God keeps a book of all our particular thoughts, though they were never so swift; & it is called *Gods book of remembrance*: then the book of our own conscience shal be opened, which is now so closed up in our breasts, that no eye on earth but our own knows & perceives. These books being opened, we shal find then our sins to agree in every tittle. Then there is a book of judgment, by which this sentence shall be pronounced by: then last of all, there is a book of life, in which all our names are written, & that was the book which *Moses* zeale did desire that his name might be blotted out, rather then his Masters Name should be blasphemed. Gods book is unalterable, and cannot be changed or defaced by time. Mark I pray you first, before the sentēce is denounced, the books shal be opened, which is the book of the Law, & then secondly, the book of our consciences, the one shewing a man what he should doe,

do, the other what he hath done, against the book of the Law, none shal be able to except: *For the Commandements of the Lord are pure, & righteous altogether*: & as for the book of Conscience who can deny it, or except against it. seeing the Lord will then judge a man not by another mans cõscience, but by his own, the wch he hath alwayes had in his own keeping even in his bosom? Psal. 19.

Now seeing here what is meant by these books, namely, every mans particular conscience: let us come to search what be the things writtẽ in this book; and first what use we are to make unto our selves from this: *Every mans book shal be opened, &c.* First, in these books are writtẽ every thought of our hearts; none so secret, or so close, but it is here recorded. 2ly. Every ungodly speech & every idle word of our mouth. Thirdly, every act that men do, though never so closely done: *Thou hast sealed up all our sins in a bag*, saith *Job*, to shew the exact kinde of keeping them against the day of accompt. Surely, if there be any thing in a man to be marvailed

Doct. 1. All our thoughts, words, and workes, must come to judgement.

1. In the books of our Conscience is written, 1. Our thoughts. 2. words. 3. Our workes.

vailed at I must needs confesse, that this is a wonderful work of God, that hee hath given to every man & woman a Conscience, which is like unto a booke, in which are recorded all our thoughts, words and works: A wicked man, and an unchaste woman, how many thousand vile and filthy thoughts have they in their mindes night and day? their hearts burne in lusts and uncleanesse: now they passe away from them, they regard them not, they make little or no account of them: But know, they are all written in this book of thy conscience: thy conscience marketh them, thy conscience writes them down, and if thou repent not of them, and leave them, O woe unto thy soule, *when these bookes come to be opened, and read over*; For then thy conscience will accuse thee, & lay unto thy charge every one of them in order: *Thou hast set my misdeeds before me, and my secret sins in the sight of thy countenance*, saith *David*.

Again, in the heart of man what anger what envy, what malice lurks therein, and they passe it over, and think it no matter?

matter? Well, know, (beloved) that unlesse you repent of the very thoughts of your heart, even these things will be found written in the Books at the day of judgement, and what a lamentable thing will that be?

Secondly, as our conscience is privy unto all our thoughts, and will accuse us of them at the day of judgment; so al our speeches are noted therein. What a number of prophane speeches passe out of the mouths of wicked and ungodly men & women? what horrible & blasphemous oathes, what cursed speaking, lying and slandering? Now a wicked person, that thus abuseth his tongue so many several times in one day, he cannot for his life remember them. Well, know, that every sinful word thou speakest, *is written in this book*, there it is recorded: And when this book of thy conscience shal be opened, it will discover all thy sinnes, not onely thy filthy thoughts, but every wicked word.

Our Savior tels us, *that we must give an account of every idle word at the day of judgment*: and though men labour to Mat. 12. 16

forget them, & slight them by pastime and company, yet they are written in their consciences, & one day shall come to judgment. Know this I entreat you, that we must all have a resurrection, & thē give an account of our actiōs, whether they have bin good or bad: the number is here set down in the word *all*; as in the 25. of *Mat*. *Al must appeare*; all must rise & give an account to this Judge. Nor must we imagine that we shall be called patticularly, or one by one, like a Jury impanelled; or like a Company or Corporation, as first one & then another. No, it is said, All must arise together, & give a reckoning how we have bestowed our Talents. If it be so, how then should this awaken us all, & cause us to look unto our lives, and to learn to know of what we are made, & to make a covenant with our eyes; as *Iob* did; & to confess with him, though we be now rich and strong, as *Iob* was, that corruption is our Father, and to the worme thou art my Mother, and my Sister: and to set a watch before our mouthes, as *David* did;

did;and to lay aside our vain oathes,& idle mirth, which (as *Solomon* saith) cannot want iniquity,seeing all of them must come to judgement.

Thirdly,if we come unto the lives of men & women,why (alas)they be nothing almost but a continual practise of sin, and the sin of mens lives be innumerable, even as the sands on the Seashore. Now though mens lives abound with so many thousand sins, yet we see man perceives not, nor knowes one quarter of his sins. It may be he knoweth some,but forgets the greatest part of them:but yet they be all written in the *book of thy conscience*: and they shal all come to judgement, when these books shall be made manifest,though never so secret; for thy conscience doth mark them all,and pen them downe against the day of account.

There is no sin so secret that God wil not bring to light; yea all our sins shal be discovered & laid naked before him whatsoever hath bin done in secret,shal be published on the house top,and shal come to light.

2 Cor.5. 10
Mat.12.36.
Eccl.12. 1.

And

Reason. And there is reason for it: first, because it shal make the sinner the more ashamed and tormented for his sin: for, the more a man comes to see the number & greatnes of his sins, the more it wil vex his soule, & torment his heart: as a man that is in debt, the more he thinks of his debt, the more it troubles him: so it is with a sinner; his sins are debts set upon Gods score, & registred in his book.

Secondly, that the wicked may not plead, not guilty; God will take away all colour of excuse, *They shall have no cloak for their sin*; and if it were not so, they would be ready to say, *Lord, when saw I thee an hungry, &c.* The Lord doth as every righteous Judge doth, or ought for to do, convict them before he condemns them.

Iohn 15.

Matt. 25. 44

Now seeing what is meant by this *Book, our conscience*; and likewise what be written in them, even all our thoughts, words, and works: let us come to see what use we are to make of this Doctrine.

Vse 1. Hence first of all we may observe the endlesse love and mercy of our God, towards

wards us, fore-telling of every one of us now of the opening of these books, that our consciences shall be laid open, these books unclasped, and all our thoughts, words and works must come to judgement. Surely, it is to this end and purpose, that we might prevent the danger that is to come, and labour to keepe a good conscience, washed and purged in the bloud of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God,

Secondly, we see here, that it is not enough for a man or woman to abstain from evill words and works, but evill thoughts likewise; the very lust of the heart. *Paul* complaines of this, & *Peter* bids *Simon Magus to repent and pray, if perhaps the thoughts of his heart might be pardoned.* How ought then every Christian man and woman to be wary of their words, yea of their thoughts, seeing we must give an account of all: & our own consciences which is within us, to beare witnes against us; and this we ought to take notice of, if the book of our consciences be foule, that we doe not *Vse 2.*

not sinke under the weight of despaire; and if we be cleare, not to presume of our selves as *Peter* did; but rather with *David* desire the Lord *not to enter into judgment with thy servant; for in thy sight shal no man living be justified.* But say, O Lord, I wil not dispute the cause with thee; for if I propound my righteousnesse, thou wilt condemn mine iniquity: we may justifie our selves before our selves, but not before God; and not by pleasing our selves, but displeasing of God; for our books shal be opened saith the Text, and that is the touch-stone to try whether we have done good or ill. Saint *Augustin* confessed, O saith he, I want mercy, and as a fugitive I return and seeke for peace, and confesse I am not worthy to be called thy creature, my conscience tells me so, which is the witnesse that I daily & hourly bear about me: & why should we carry this book within us, some wil say? I answer, because God wil be just in al his waies & righteous in all his dealings; and because our own sins which we have cõmitted, we are apt to smother; and because

Psal. 14 3.

cause we think we have committed them secretly, & that no man hath seen us, we will deny & forget them; therefore hath God placed this book in our breast, which is our conscience, which will either excuse or accuse us that day. I doubt not but the children of God are carefull over their very thoughts & words. For a wicked carnall man may abstain from some grievous sins; but it is a note of the true child of God, to repent of his evil thoughts, and to be carefull over them continually.

Thirdly, seeing every mans conscience is the book, and every mans sin is penned downe therein: we may see the woefull misery of all those that have defiled consciences, wicked and uncleane hearts. For look how their Consciences dee accuse them, even so will God condemn them. And having not repented of their sins, they carry a tormentor with them: namely, *a guilty and an accusing conscience, which is their Iudge to condemne them, and their hell to torment them.* *Vse 3. Shewes the misery of such as have polluted consciences.*

Fourthly, here is condemned that wit- *Vse 4.*

fulnesse

fulnesse of many in our dayes, who never think of this, but if they can hide & conceale their sin from the world, they think they have done very wisely. But alas, alas, deceive not thy selfe, nor thine own soule: God taketh a view of all thy actions, he noteth thy dark shop, thy false weights, and mixed wares; he is light it selfe, & shall not he see? Justice it selfe, and shall he wink at unrighteous dealing? He knoweth the heart, and can the deceitfull tongue of mortal men deceive him?

If then this be so, what manner of men ought we to be in holines of life, & blameles conversation? how should we set a watch over our tongues & be sure to have an eye to our feet, to abandon all our evil thoughts? but alas, we think not of this day, it doth not enter into our hearts: for if it did, would men lye, steal, commit adultery? it were impossible. Cal to mind then betime this day of reckoning and account, that thou goest on now in an evill course & way of sin, that one day thou must come to an account, when all thy sins shal be discovered

red and laid open to all, to Angels & to men. We pitty that mans caſe whoſe cauſe being bad, is like to be heard before a Judge that wil do juſtice, & ſo can look for nought but to be undone for ever; & yet never conſider what reckoning we have our ſelves to make at this day of the *great Aſſize* of al the world.

Fiftly, ſeeing the books muſt be opened, and every mans conſcience muſt come to ſcanning; becauſe ſentence ſhal paſſe, and judgement ſhall be awarded according to the things written therin: how ſhould this cauſe us al, both Miniſter and people, to labour to get a good conſcience? if thy conſcience be good, thou ſhalt nor doubt to be bleſſed: if thy conſcience be filthy and polluted, thou art accurſed: And therefore it ſhould be our chiefeſt care, our chiefeſt ſtudy, and our chiefeſt deſire all our life time, to keep a good conſcience. Now if you aſk, how is it poſſible to get a good conſcience? I anſwer, for the getting & keeping of faith & a good conſcience, we muſt know it is done by the uſe of the Word of God. *Sanctifie them by thy*

Vſe 5.

The way to get a good conſcience.

Ioh. 1. 17

thy truth : Thy word is the truth. And therefore we must entreat the Lord to exhibit unto our minds certain testimony of his saving grace wch he hath begun to work in us, which wil make our consciences tender & good consciences, when these books shall be opened, and so to poure out his holy spirit into every one of us, that it working in our hearts, we may doe that which is pleasing in thine eyes, to walk in thy Commandements, & to keep the judgments, & that by the ministery of thy holy word and Sacraments, (endued with a justifying faith) to believe in the name of thy Son, & so being made partakers of Christs righteousnes, we may have the books of our consciences found perfect, and all our misdeeds cancelled, and that then no longer we may have the spirit of bondage and of feare, but the spirit of thy gracious Adoption, which makes us cry *Abba Father*, which we cannot do without this, in having a good conscience before God & all men: All graces of Gods spirit are wrought by his word. But that we may get a good conscience we must, First

1. Repent of all our sins, wee must know by the Law of God what is sin, and what is not. 1.

2. We must know the heavy curse of God even for sin, that the reward of sin is death eternall both of body and soule. For men doe by nature sooth themselves in their sins; & though we heare of Gods judgements against sin, yet whose heart is touched & troubled? Thus we run on still in sin, and fear nothing; they meant well they say, but live ill, and think all is well. 2.

3. Till we see what sinne is, and then see the curse of God due to sin, we shal never seriously try our consciences, and see how our sins have wounded them, that so we may repent of sin. 3.

4. We must be grieved for our sins, we must acknowledge & confess them, begging for the pardon of them; *and to hunger and thirst after Christ Iesus*: for there is nothing that can purifie the conscience, & quiet the heart, but onely the bloud of Jesus Christ applyed to our soules by faith, with perswasion of the forgivenesse of them. 4.

Mark here then, (beloved) when a man is thus truely humbled for his sins, and beg eth the pardon of them with sighs & groans: then will the Lord send down into his soule *his blessed Spirit, to assure us of Gods mercy, of the pardon of our sins, that our wounds in conscience are healed: & this is done by the means of a lively faith, which purifies the conscience.*

Acts 13. 39.

Hereby we may perceive that most men & women are in a woful case: For (alas) the greatest part are ignorant of the Law of God, & know not what is sin, and what is not sin, & therfore cannot possibly have a cleare conscience: *For whatsoever is not of faith is sin.*

Heb. 11. 6

Again, though men see their sine, and oftentimes their consciences check them for sins yet how few doe bewaile their sins? For I am perswaded, that there is not so wicked a sinner living but sometimes his conscience checks him: indeed men see not the danger & feele not the wounds of the conscience, because now their books be clasped, they be shut up, their seared consciences be now asleep: but

but the day will come that their books must be opened, & their secrets declared, & then their cōsciences will accuse, condemne & torment them, so that they will wish they had never been borne.

Again, when a man or woman hath gotten a good conscience, so as being truly humbled for their sins, & begging pardon they finde some assurance of Gods love in Christ, and that now their consciences doe not accuse them, even then must men take no lesse paines to keep and preserve a good conscience, to doe nothing to wound the Conscience. *A wounded conscience who can beare?* A mans conscience is a very tender thing, it is like the apple of thine eye, if it be prickt but with a pin it will not only blemish the eye, but endanger the sight: So the conscience is a tender thing, if ye prick it by sin it will blemish it, and wound it, and even make havock of thy soule. And therefore saith *Salomon, Counter-guard thy heart, & watch over thy soule, Pro.* 4. 14. That thou do nothing that may wound thy conscience. Prov. 18. 14

Meanes to preserve a good conscience. 1.

Now that we may keep these bookes of account (our consciences) pure and good, we must do two things: first, avoyd all thing, that may any way hurt a good conscience. Secondly, use all good means & helps to cherish a good conscience. In truth all sin hinders a good conscience. Sin is that wch doth wound the soule, and maketh shipwrack of a good conscience; that is the very overthrow of mens soules. And therefore if you would keep a cleare conscience, take heed of sin, which wounds a good conscience, *and makes it unable to stand before God at the last day.*

What bee the let of a good conscience. 1. Ignorance.

But there be two speciall lets and impedimẽts of a good conscience: first, ignorãce of the law, & the word of God: for when a man knows not what is sin, & what not, how can he take heed lest he wound his own soule? And therefore we see, let a man come into his house at midnight he can find nothing amisse & out of order, but let a man come in at noon, then he can espy the least deformity, even so poor ignorant soules, not knowing the Law of God, cannot see

Simile.

any

any wounds in their consciences, nor nothing amisse in them. But let them come to the word of God, and look in this glasse; then they shall finde themselve much out of order, to have wounded soules, and defiled consciences.

Then the other impediment of a good conscience is worldly lust; namely, the love and exceeding desire of riches, honours, pleasures, &c. and he that suffers these desires to rule too much in his heart, cannot possibly keep a good conconscience. 2. Worldly lust

And here would I advertise every Christiã: First, to do all things that may save & cherish true saving faith: whereby our soules be assured of the love of God in Christ Jesus for the pardon of our sins: For faith is the root and foundation of a good conscience: and without faith there can be no good cõscience Now to preserve faith, we must often heare & read the word of *God* repent of our sins, acknowledge & confesse them, and be humbled for them, and walke in the paths of faith and repentance, and in so doing we shal find more and Rom. 10.

more the comfort of a good conscience. And therefore we must take heed that we do nothing to break off the feeling of Gods love, for to wound our poore consciences.

Secondly, we must endeavour in all things to obey Gods will, and to beare a constant purpose not to sinne in any thing; for a purpose to live in sin, and a good conscience cannot stand together, so that where a purpose is to live in sin, there is neither faith nor a good conscience.

Gen. 5: 22. Thirdly, we must walk with God by example, as *Henoch* and *Elias* did, so to order our lives, as if we were alwayes in the presence of God: and likewise to remember, that his eye is the all-seeing eye; though we think none doth behold us, yet God sees us, and wil punish us: but remember this, & this wil make us keep a good conscience; & the want of this maketh men bold to sin, because they consider not that God sees them, and that they have a conscience within them.

And

And another Book was opened which is the booke of life.

THus when Christ Jesus hath examined the books of mens consciences to view what is therein written, that judgment may be awarded accordingly; now he sheweth that he will open a second book, and that is even the book of life. And of this book of life we we shall see often mention made in the word of God, both in the Old & New Testament: as that of *Moses*; *Oh this people hath grievously sinned: Therfore now if thou pardon their sins thy mercy shall appeare. But if thou wilt not, I beseech thee raise me out of the book which thou hast written.* Again, *Let them be put out of the book of life, neither let the be written with the righteous.* Again, *He that overcommeth shall be cloathed in white array, and I will put out his name out of the book of life.* And the holy Ghost speaking of the heavenly *Jerusalem*, saith, *There shall enter into it no unclean thing, neither whatsoever worketh abomination or lyes. But they*

What is meant by the book of Life.

Exod. 32. 31, 32.

Psal. 69. 28

Rev. 21. 7.

Rev. 3. 5.

Phil. 4.3 *which are written in the lambs book of Life.*

Now if you would know what is here meant by the book of life, it is the book in the which all the names of Gods Elect, which in his eternall purpose hee hath chosen bee written as it were with letters of gold: it is nothing else but the Almighties erernall Counsell, purpose and decree, wherein he hath elected & chosen a certain company of man-kind to bestow eternall life upon them: for we must not think that God hath any need of a book, but only for our understanding he keepeth thus: Even as a Captain writes the names of his souldiers in a Roll to call them one by one; and as in Cities the names of the chiefe men be recorded; so God hath as it were enrolled the names of all his Saints, and engraven them in the book of Life with letters of gold for ever, so as not one of them shall perish. Thus seeing what is meant by the book of life, let us see what we may learn hence.

Doct. 1. God hath

Hence then we learn that God hath a book of life, wherein the names of all the

the Elect are written, the place make it manifest, who is able to call over all his servants & people by their names, even as Records are kept in a City, or Corporation, wherein the names of all that are free in the same are written: so perfectly are all the elect knowne to God, who can call them over by name. Let us heare the the reason for the confirmation of the same poynt.

a Booke of life, wherein are the names of all the Elect written.

Reas. 1. First, he is the true shepheard of his sheep: now every good shepheard knoweth his sheep. *I am the good shepheard, I know my sheep and am known of mine.* Iohn 10

2. Secondly the knowledge of God, indeed is so exact & perfect, *that nothing can be so secret that is hid from him. He searcheth the heart, he tryeth the reines, and understandeth the thoughts long before. His eyes are like a flame of fire, and his feet are like fine brasse,* as St. *Iohn* saith, to shew that nothing can be hid from his sight. Psal. 7. 9. Psal. 139. Rev. 2. 18.

What be the Uses?

Vse 1. First, hence we may behold the blessed and happy estate of all the *Elect & chosen children of God.* For all those which

which be written in *the book of life* be blessed and happy for ever. *If thy name be written in the book of life thou shalt never perish*, Christ wil not blot out thy name out of the book of life, but acknowledge thy name to be in his book at the latter day, to thy endlesse joy & eternall comfort. *Whom God loves once he loves to the end.* But woful & wretched are those which are not written in this book: for all these shall be shut out of heaven, whose names are not written therein.

Rom. 11.

Rev. 2. 27.

But here we must take heed of the carnall reasoning of wicked men and women. Many there be who reasō thus: If I be the child of God, and written in the book of Life, let me live as I list, nevertheless I am sure to be saved. Others say, if I be a reprobate, and not written in the book of life, I am sure then I shal not be saved, although I live never so well: take heed I say with St. *Paul*, that ill words do not corrupt good manners; wee know that God made us without our helpe, yet he will not save us without our helpe, or whether we will or no:

not: Poor soules they know not what they say. they speak flat contrary: for if God hath elected any man or woman to eternall life, he hath ordained that they should walk in the way leading thereunto, & by their good which others behold, may glorifie the Father which is in heaven: and it is impossible that they should run on in sinne, and live and die therein. And therefore if men thus reason, they doe even cast away their own soules, & with *Cain* and *Iudas* become their own Judges & executioners: but let all men know, that as God hath ordained some men to eternal life, & written their names in heaven, so he hath appointed them the means to walk in, to bring them thereunto. Rom. 8. 3

2dly, we are taught here that the Lord hath a book of life, wherin all the names of the Elect be written: we see hence what must be our chiefest joy, and best comfort, even this, to know assuredly that our names are written in the book of life. This Christ himselfe will teach us in that speech of his unto his Disciples, which rejoyced so, because the Divels

Vse 2. Shews what care the godly ought to have, to know that their names bee written therein.

Divels were subdued under them, and cast out by them: Nay rather (saith our Saviour) *Rejoyce that your names are written in the book of life*: But alas, what doe we rejoyce in? to be the sons of a rich man, a gentleman, or Noble man, to have gold and silver, lands & livings? This makes men to beare themselves aloft, & to presume so much of their owne strength and power, that they forget God & a good conscience, which must stand them in great stead at the end of their life: but who is he that rejoyceth in this, that he is the Son of God, and that his name is written in the book of life?

Note.

Well, having thus observed from the Word of God what is understood by this book of life: namely, the eternall decree of Gods election: here hence cōmeth two weighty poynts to be considered of us: first, whether it be possible for the child of God to know whether his name be written in the book of life, or no. Secondly, if it be possible, that by what meanes we may attaine to this knowledg, to be assured that our names be

be in heaven, that we are in the number of those that shall be saved: And these are two most necessary and fruitfull poynts for to be known of all good Christians.

Now concerning the first, whether it be possible for the childe of God to know whether his name be written in the book of Life or not: The Church of *Rome* holds, that no man can certainly know whether he be the true childe of God, or no: Nay they condemne this as a foule fault, and bold presumption, for any man to be certainly perswaded of this, that he is the child of God, elected in Christ Jesus, and that his name is written in the book of life. They say, we are to hope well, &c. But (alas) shall we venture the salvation of our soules upon an uncertaine hope? No, we must go further, and labour to be assured, and certainly perswaded of this hope, that our names are written in the booke of Life.

1. Wheaher it be possible for the child of God to know whether his Name bee written in this book of Life.

And that a true Christiã man or woman may assuredly be perswaded, and certainly know, that he is the childe of God,

God, it is out of question, if we will beleeve the holy Ghost: Else why should St. *Peter* wil us to *give all diligence to make our election sure?* and why did our *Saviour bid his Disciples rejoyce, that their names were written in the book of life*, if they could not know it? Againe, every Article of our Christiã faith doth confirme the truth of this doctrine; where wee are taught to beleeve the Catholike Church, & that we are of the number of Gods people: wee beleeve the pardon of our sins, & that we shall have life everlasting.

1 Pet. 2: 10
Iohn 19.
Rom. 8. 16.
Luke 10.

Now then you see how little we are beholden unto the Church of *Rome*, who hold that we may not be certainly perswaded of our salvation, but must onely hope well. Did not *Iob* know it? Did not *Paul* before know it? then let no man doubt of this, that the children of God may and do know it, that they shall be saved. And therefore let us believe this Doctrine and embrace it: & withal let us abhor the doctrine of the Church of *Rome*, which is contrary to the Gospel of Jesus Christ. For what comfort

Iob 19.
Rom. 8. 38.

comfort can any Christian have, till he know that he is the child of God? How should we dare to cal upon God? How can we be at peace in our soules? with what comfort can we performe obedience unto God, except we find this blessed perswasion, that our names are in this book, and that we be the elect and chosen of God?

2dly, Now the next question is, how any man or woman may come to this certain knowledge, whether his name be written in this book, & how he may confidently be perswaded, whether he be the child of God, or not? And this you see is matter of no small moment, but such a thing that concerns our souls very nearly; and therfore let us be very carefull to listen unto it, that we be able to prove our selves, whether we be in the faith or no, whether we be the sons of God or not; and so whether we shal be saved or not. Oh, it is matter of endles comfort to Gods childrē, when they know this, that they be the children of God, and that eternall life belongs unto them; it will stir them up to obey God

2

2 Cor. 13.

God with joy and cheerfulnesse all the dayes of their life.

By what meanes we may come unto this knowledge. Deut. 29.

Now there be two ways to know it, one is by ascending up to heaven into the privy counsell of God; but this is a dangerous way, and not to be attempted by any man, because *secret things belong to God; but things revealed to us and our children; and his wayes are past finding out*: And therfore this way no man dares to assay.

Besides this, there is yet another way to know this, and that is by descending and looking into our selves, and by certain marks and testimonies in our own hearts, to prove that we are in the number of Gods elect. For as *Salomon* saith, *As water sheweth face to face, even so the heart sheweth man to man.* Even as a glasse sheweth what a mans face is, so will a mans heart and conscience shew what he is in the sight of God. Then if you would know whether your names be written in the book of life, that is, whether you be the Elect of God, and heires of eternall life, you must now enter into your own soules, *Prove your*

Prov. 29.

selves

selves, and you shall certainly know whether you shall be saved, yea, or no. For if thou find in thee the true marks & notes of Gods children, thou needest not feare but that thy name is in this Book, and thou shalt certainly be saved. But as for wicked and prophane men and women, that make no conscience of sinning, they shall in spite of their teeth upon this examination, utter this dolful tune: *I am a sinfull wretch*, I know not what will become of my poor soul at the day of judgment. And therefore that we might in some measure try our selves, & judge whether it be in this book, & so shall be saved; let us search out of the holy word of God some certain marks of Gods children.

2 Cor. 13.

The first marke whereby we may know whether we be elected, or not, is the inward testimony and witnesse of Gods spirit: *Yea have not received the Spirit of bondage to fear again, but ye have, &c.* Whereby St. *Paul* tels us that wicked & ungodly sinners which have not the spirit of God to guide them, but live in sin, have only the spirit of bon-

Marks of Gods children by the Spirit. Rom. 8. 15.

dage, they have no true peace in their soules: but they that be the children of God, have the spirit of Adoption, which seales unto our hearts the assurance of adoption and election, and doth make it knowen unto us that we are the sons of the Almighty: *For his spirit doth witnesse to our spirits, that we are the sonnes of God.*

Rom. 8. 16.

And that no man might deceive himselfe, and think he hath the testimony of the Lords spirit, when he hath it not: St. *Paul* gives us two most excellent notes to know whether we have the testimony of the Lords spirit, yea or not; it maketh us cry *Abba Father*, where the spirit of the Lord doth witnesse to any mans soule, that he is the child of the Lord, it wil make him cry unto God and even fill heaven & earth with crying and teares, with sobs and sighes for the pardon of his sins, as *David* did, who in the sincerity of his heart humbly confessed his sins unto the Lord, & left it to posterity to be said & sung in the Church for a Testimony of his unfeigned repentance: And he wich hath

Rom. 8. 15.

Psal. 51.

not

not this in him, that he cannot cry unto the Lord for the pardon of his sins, this man cānot truly assure himself that he is the child of God. And though men say, they hope to be saved, yet (alas) they seldome or never pray unto God for the pardō of their sins, but carelesly passe them over, if they be troubled for them, with good company & pastime; just like a man which hath burnt his finger, puts it into cold water, which for a time asswages it, but pulling it out again, it inflames, and burns the worse.

Secondly, if we find the testimony of Gods holy Spirit, that we are the children of God, it will make us not only to be earnest with God for the pardō of our sins, but it will make us cry *Abba Father*; that is, it will make us bear the tender affection of a dutiful and obedient childe, so as we shall be affraid to offend so loving a Father: not so much for fear of the punishmēt due for sin, as for offēding so loving a God, who hath loved us from the begining. And therefore all those which delight in sin, and are not affraid to offend God, surely

2

Rom. 8. 15.

they can find no assurance that they be the children of God. And therefore if you desire to bee assured that your names be in this book, labour to finde this testimony of Gods Spirit, to witnesse unto your soules that you belong unto God, and labour to be earnest in prayer unto God, for that is a speciall worke of Gods Spirit.

1 Cor. 1. 10.

The second means whereby we may know whether our names be written in the book of life, is by the word of God, for the word of God tels us *Whosoever beleiveth in Iesus Christ, shal be saved.* But the child of God hearing this promise opened, and applied by the Ministery of Gods Word, is able to say, I beleeve, and am able to apply this promise to my selfe. For a man that hath faith, knoweth that he hath it: and therfore can say, seeing I believe with al my heart, surely I know I shall be saved.

By the Word.

3. Thirdly, besides the blessed testimony of Gods spirit, which cānot deceive, & the witnesse of the word of Truth; we may know our election by the fruits & effects thereof. As we say, a man is alive

By the fruits of Election.

live, so long as we see him breath, and can judge of the tree by the fruits: even so by the effects of Election, wee may know whether our names bee in the book of life, or not. Now the fruits of election be set down by the holy spirit, that al men may be able to examine & try themselves, and know whether they be ordained to life or not. *Whom God predestinated, them also he called: and whō he called them also he justified, and whō he justified, them also he glorified.* Rom. 8. 30.

Where we may behold the markes of our election: for all that bee elected unto life eternall, and be written in this book; they are first *Called*; secondly, *Iustified*; and thirdly, *Sanctified*: So then, if you would know whether you be elected to life, look to these three effects of *Election*: Art thou *called*? art thou *justified*? art thou *sanctified*? then sure thou art *Elected*: but if thou hast not these three, then thou canst not assure thy selfe of thy salvation. 2. Iustification. 3. Sanctification.

So then, the first fruit of our election is our effectuall calling; when as God doth by the preaching of the Gospel, cal 1. Calling.

us out of the world from our old sins, to be of the number of his people, to live as his children; as he did call *Samuel* three times, so *Samuel* did answer, and left his bed: & likewise as he did *Paul* when he went to persecute the children of God at *Damascus*: and so likewise he did *Matthew* from the receit of custome; so he did call *Peter* and *John* from fishing, and made them to be fishers of men: at this calling being amazed, *Paul* fell upon the ground; and it was the happiest fall that ever man had; for as one sayes very well, hee fell a Jew, and did rise a Christian.

1 Sam. 3. 4.

Acts 9. 3. Matth. 9. 9. Mat. 4. 18. 21.

Again, when a man commeth to the preaching of the Word, to see his sins, and Gods anger for them, he dislikes them, is grieved for them, bewails them, and begs pardon for them, and begins to become a new man, to beleeve in Christ, to seek after Gods Kingdom as *Nicodemus* did, *who came by night for fear of the Iewes*; he which findeth this effectuall calling in him, may assure his soul that he is predestinated to eternall life. But wee must take heed that

Ioh. 3. 2.

we

we deceive not our selves with an outward calling: for our Saviour saith, *Many are called, but few are chosen.* Many do hear the Word of God with the ear, but we must labour to find the spirit of God to preach unto our souls; to apply the Word of God to our consciences, to believe in it, and to obey it; this is that which is found in every christian, and that which assures him of eternall life & salvation. And therefore they wch live in their old sins, as blind, ignorant, & prophane as ever before, alas, how can they think to be saved, seeing God chuseth none, or saves not any but who he cals effectually by the Gospel, & severs frō the rest of the world. Matth. 22. 2 Thes. 2. 13

Secondly, the fruit of election is justification: *For whom he predestinated, them he called; whom he calleth, them he justifieth, &c.* So then here is another token & mark, to know whether we be elected: namely, our *Justification.* Now this is an especiall grace of God to justifie a poor sinner that must be saved; and whosoever is not justified, cannot be saved. *Justification* hath 2 Justification

Parts of Iustification.

two parts; first, the pardon of sin: Secondly, the imputation of Christs righteousnesse. For before a man can be justified, he must repent him of his sins, know them, hate and abhor them; and beg the pardon of them, & then Christ Jesus will assure us of the pardon of them. And therfore if we would know whether we be justified or no, we must look whether we have truly repented, yea, and have been truly humbled for our sins, and got the pardon of them al. Secondly, that we may be truly justified, we must have a true faith in Christ Jesus, to lay hold upon him, & to wrestle with him as *Iacob* did with the angell, and not to let him go till he hath given us a blessing, to be perswaded & assured in our souls that Christ died for us, shed his bloud for us, obeyed the Law for us, and will cover all our sins and trespasses in his Righteousnesse.

Gen. 32. 26.

Note well.

So then mark the conclusion; where there is obedience & repentance there is remission of sins: where there is remission of sin, there is justification; and where there is justification, there is salvation

vation. And this we must acknowledge not to have by nature, but by Regeneration, which is wrought in us by Jesus Christ, being the Author and finisher of our faith and salvation: and we must alwaies confesse, that all the benefit & means of our salvation we have received from him: and it is he that hath separated us wretched sinners from the world, by our outward vocation, and inward illumination of his holy spirit: which hath already kindled faith in us, through the hearing of his holy Word: It is by thy grace that wee beleeve in thee our Saviour: and let us beg at Gods hands, that our faith fail not, but make it perfect, that we may be justified, and glorified in the day of the Lord Jesus. And on the contrary part, where there is no repentance, nor obedience, there is no remission of sinnes, where there is no remission of sinnes, there is no justification; and where is no justification, there is no salvation.

No salvation without repentance.

O then, what shall become of those that live in sin, as *Pharaoh* did, and as *Dives* did; and as the rich man, which said

Exod. 7. *Luke* 16. 19

Luke 12. 19 sayd to his soule, *Soule, take thine ease, for thou hast goods laid up for many years*: These men trusted more in the creature, then in the Creator; more in their hoasts & strength, and riches, then in the living God: these are such which delight in sin, and never as yet could shed one teare for their manifold and grievous sins; they cannot find themselves to be justified, they can have no pardon of their sins, so long as they live in sin: and therfore if you would know
2 Thes. 2 13 whether you shall be saved, or not, labour first of all to repent, and to lay hold on Christ by faith, that so he may cover your sins in his bloud.

The third fruit of Election is *Sanctification*; and this is a speciall mark of Gods child to be regenerate, to be sanctified. Now sanctification standeth in two parts: First, they must die unto sin; Secōdly, they must rise to righteousnes, and labour to know Christ, & the vertue of his resurrection: & Christs resurrection must be our regeneration, and our regeneratiō must be our resurrectiō from sin and iniquity. And would you

Sanctification consists of two parts.

know

know then assuredly, whether your names be writtē in the book of life? look unto your hearts, if you finde that you are sanctified, if you hate your old sins, and former evil waies; if yon love vertue, & delight in holy duties, then it is a certain token that ye belong unto God; *For there is no condemnation to them that are in Christ Iesus*: But if you do savour of the things which are of the flesh, and desire the garlick and fleshpots of *Ægypt*, lying in old sinnes, as drunkennes & the like, why then certainly you have no assurance of salvatiō that you can be saved, but you must rehearse this doleful saying, *I know not what shall become of my poor soul, whether I shall be saved, or damned.* Nay, if thou live in sin, thou maist justly feare that thou art a firebrand of hel; for, *He that is born of God sinneth not*, 1 Joh. 5.18. And *let every one that call upon the name of the Lord, depart from iniquity*, 2 *Tim.* 2. Thus to dye to sin, and to live in righteousnes, is a sure token that we belong to God. Thus you see how a mā may come to know whether he

Rom. 8. 1.

Num. 11. 5. Exod. 16. 3.

he be elected, and ordained to life, or not. Now let us see what use ariseth hence.

Reas. 1. For comfort to the godly

Seeing God hath his book of life, in which be written the names of al those that shall be saved, and none of them shall perish; hence proceedeth endlesse comfort to all Gods Children: if thou find that thou art the child of God, and thy name is written in heaven, nothing can hurt thee; though thou be poore with *Iob*, sick with *Hezekiah*, in prison with *Ioseph*, haled to death with thy Saviour Christ; yet nothing can hurt thee: Nay, all the gates of hell cannot prevaile against thee, no condemnation can come unto thee. *For if God do justifie, who can condemne?* For at the day of judgement, Christ Jesus will take his booke of life, and call us saying, *Come ye blessed, &c.* So as we shall not come to a terrible Judge, but to a most loving Saviour.

Iob 1. 21. Isa. 38. 1.

Mat. 16. 16. Rom. 8. 33. 34.

Vse 2. For instruction.

Secondly, seeing it is so excellent a thing to have our names written in this book, to be the elect childrē of God, we should labour for this above all things

in

in the world: for without this we can have no sound comfort either in this life or at our death. And therefore our blessed Saviour bids us in the tenth of *Luke, Not boast our selves of learning, of wisedome, of riches*; whereas these are but vain things, but to rejoyce that your names be written in heaven.

Thirdly, seeing God hath a book of Life, and hath written down the very names of every man and woman that shall be saved, and hath withall shewed us the way that leads unto life, and unlesse we walke in this way, we cannot come unto it: it is our wisest course for to walk in the way that leadeth to life, in the practise of godlines. We are fair vessells of honour, and therefore must live *soberly, justly, and godly in this present world*. Not to serve sin and Sathan any longer, but labour to die to sin, before we die unto nature; and bury sin before it bury us: for the issues of sin, I will assure you, brings nothing but vexation and shame in this life, and perdition in the life to come. O let us then, as the redeemed of the Lord, walke from strength

Vse 4. Shewes the necessity of Christian obedience.

Tit. 2.

Psal. 84. 7.

strength to strength, from vertue to vertue, from one degree of perfection to another, till at length we appeare perfect men and women before the Lord, and there reape the happy reward, even the fruition of all goodnes, and that for evermore.

The great Assize.

The Third Sermon.

Revel. 20. Verse. 12, 13. &c.

12. *And the dead were judged of those things which were written in the Books, according to their works.*

13. *And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them, and they were judged every man according to his works.*

Con-

Concerning the book of Life, we have heard already what is meant by it; namely, the counsel & decree of the Almighties election, whereby he hath chosen certain men & women out of the lump of mankinde, upon whō he will bestow eternall life.

Secondly, wee have learned, that a man may, nay, every Christian man and woman ought to bee assured that their *Name is written in it.*

Thirdly, wee did set downe, some means out of the Word of God, whereby a true Christian may be assured he is elected: namely,

First, the Testimony of Gods Spirit, which cannot lye.

Secondly, by the fruits & effects of Election, as *Vocation, Iustification, Sanctification*, love of the brethren, & obedience unto all the Cōmandements of God. And therfore it stāds us al in hand to labour for this assurance of election, els we connot be saved, *Luk.* 10. 20. & without it we can have no true joy unto our souls. Surely mens careles̄es in this point is great. Nay, their care is to make

Rom. 8. 16.

1 Cor. 12.

1 Ioh. 3. 14.

make their Lands and Leases sure, and if there be but a flaw found in their tenure, they will run, and ride, and aske counsel what is to be done; which condemn them for their want of care in this point of their own salvation.

After what manner all men shall be judged.

Now St. *John* proceedeth in the description of this last judgment, as it was declared to him in a vision, in an Iland in a place remote, it was necessary; therfore being so private & free from company, his soul might the better be fitted with cõtemplation to receive the power of God, for whẽ humane help is farthest off, then God is most near to his children. And then St. *John* sheweth after what mãner we shal be judged, *Given according to those things, &c.* You have heard before, *That before all both great and small stand before God*; none shall be wanting or absent themselves. Now it might bee wondred, how so great a multitude shall be judged, how every mans book should be read, and every mans conscience should be tryed. For wee see what a long time it holds our Judges here to try a few persons; such

Exod. 14. 13

calling

calling for evidences such producing of witnesses, such preferring of inditements, &c.

But St. *John* saith, that it shall not be so here, for all must proceed according to the written records: *And according to those things which are written in the Book.* So as when Christ Jesus the great Judge shal come to sit upon the Throne of his glory, attended by his holy Angels, then shall the book of every mans conscience be opened, & then they shal assesh call to mind all their former sins which they committed so freely, and so willingly running into sin without remorse or fear, even as a horse that rushes into the battell. In these words we are to observe three speciall points.

Parts of the Text.

First, who they are that must come to the judgment, namely, the *dead*; even they which have laine many thousand years rotten in the grave: and then likewise let us observe, that God would have us certain of the last day of judgement: first, *for his glory*: secondly *for our comfort*: thirdly, *for to retain us in fear of him*: fourthly, *that all is inexcusable.*

Then God would have us uncertain of the time: first, to excuse faith and patience: secondly, to bridle our curiosity: thirdly, to continue in us our duty: therefore saith the Apostle, *Be ye always ready, for in such an houre as yee thinke not of, the Son of man commeth.*

Mat. 24. 34.

Secondly, the meanes whereby they must bee tryed; even by those things which be written and recorded in their books, which is their cõscience. Thirdly, the touch-stone of this trial, namely, the word of God: And first of the persons.

I Who are to be judged.

It is not to be doubted, but that Saint *Iohn* meaneth, that all must come to judgment; *Both great and small must stand before God.* But why doth he say here, *And the dead shall be judged?* It is to be observ'd, that he means so expressly the dead, even those that have lain rottẽ so many thousand years in their graves must come to judgmẽt, they must be called to accompt, their old sins must be broght to light for these are the wicked thoughts of many carnal men, that whẽ a man is dead, he is well; then all his sins dye with him, he is forgotten, and his

his sins are no more remembred. But S. *John* saith here, that even the dead must come to judgment, and their old sins must come to light, & they must answer for them. It is nigh 6000. years since *Cain* slew his brother, yet this sin of his is not forgotten: though *Cain* be dead long since, yet his sins are not dead. No, no, *Cain* shal one day come to accompt for his sin. *Judas* which did for lucre sake sel & betray his master many hundred years ago, is dead and gone, but at this day he shall be called to accompt. Gen. 4. Matth. 26.

So in these our daies many men think when they die, their sins shall never be brought to light. The Usurer getteth his goods by wicked and ungodly means, he groweth in wealth; when he dyeth, he thinks he shal never hear of this sin again: So the drunkard, swearer, prophaner of the Lords Sabbath, &c. they are perswaded that death will end all their misery, and that they shall never come to judgment. But they are deceived; and to prove the same, Christ said to his disciples, *Be of good cheer, though the world hate and revile you for my*

Mat. 19. 28. sake, yet he told them, *for these sufferings here on earth, that they should sit upon twelve Thrones, and judge the twelve Tribes of Israel*: A shadow whereof wee have in these our Earthly judgments: whereas you see the Justices and men of Authority sit with the Judge; not that they have to do with pronouncing sentence, or with the judgment, but that amongst the rest, it is a token unto them of honor and dignity in the sight of the people; according to the wch meaning we read. *Luk.* 13. 28. *That there shal be weeping & gnashing of teeth*, when the ungodly, which had no cõscience in them while they lived, nor once thought of this giving accõpt shall see *Abraham*, *Isaac*, and *Jacob*, meaning therby al the godly and faithfull, and all the Prophets in the Kingdome of Heaven, and themselves thrust out of doors, and heaven gates shut against them, being in that case *Dives* was; who being in Hell, beheld *Lazarus* in *Abrahams* bosome, himself crying out for one drop of water to coole that unquenchable heat which he suffe-

Luk. 16. 24

red,

red, and could not obtain it: Then shall these wicked worldlings which set their hearts only on their riches, pleasures, & preferments, when they shal behold the righteous stand with great integrity & cheerefulnesse, be grievously terrified with horrible feare and wonderfull amazement & then shall their consciences accuse them, & their minds change within them, and sigh with inward grief, and say within themselves, *These are they whom somtime we had in derision*: these are they whom wee wronged in their estate, these are they whom we so much oppressed & scorned; as indeed who are more derided in the world thē they that be well disposed, and to their power live after his Commandements, and in the feare of God? *These are they whom we had in derision*, & in a parable of reproach, say to themselves. *Wee fooles thought their lives madnesse, and their ends without honour: but now how is it, that they are counted among the children of God, & that their provision is among the Saints, and that they are so highly in Gods favour? Therefore we*

Wisd.

Wisd. 5. *have erred from the way of truth, and the light of righteousnesse hath not shined unto us, & the Sun of understanding rose not upon us; we have wearied our selves in the waies of wickednes and destruction, & we have gone through dangerous ways, but we have not known the way of the Lord, nor lived in his feare; nor haue we diligently walked with upright consciences before God and men.* Ah (poor souls) it were well with them indeed, if death might have ended their woefull misery. But alas, alas, death is even as a wide gate, to let them have some passage to endlesse woe & misery; For when they be dead & buried, their sins do not die with them, their misery is not then ended: Oh no, then begins their greatest misery and torment: Oh it were good they might have no more being after death; it had been good for such men if they had never been born, or being born, that they had been rather a toad, or serpent, for in death they have an end; but it is not so with the wicked and ungodly sinner, for when he is dead, and buried, even then begins his greatest

greatest woe and misery; for the sinner that is dead many thousand years, must for all this come to judgement. And therefore thou that livest in sin, in adultery, or any other sin whatsoever, remember, that though thou dye, yet thy sins do not dye with thee: No, no, both thou and thy sins must one day come to judgment. *Solomon* saith, *Remember ô young man, that for all this thou must come to judgement*: thy old sins, and those which thou hast committed in secret, they must now come to light. Eccles. 11.9

Seing that the dead must come to judgment, that have lain many hundred yeares in the grave, and then their old sins and secret sins must come to light, Oh let us then watch over our lives, & have this still in our minds. Wel, though I dye, and rot in the grave, yet my sins shal not dye, my evill wayes cannot be forgotten; they must come to light, so that we may never dare to sin, thinking as the *Stoicks* do, that whe they be once dead, they shall never come to accompt for their sins. But St. *Iohn* saith here, *that the dead were judged*, even those

Vse 1. Teacheth men to dread sin, the worker of all their woe.

whom we forgot, and whose sinnes we would think should never be called to account, even they must come to a reckoning: *For God wil bring every work unto judgment, with every secret thing, whether it be good or evill*, Eccl. 12. 14. which wil be a terrour to the wicked: But the Saints of God are not afraid of the tribunall or judgment seat; but in the quiet of a good conscience they comfort themselves in Jesus Christ; God punisheth all our sins in strictnesse of right, but hath mercy in deriving the punishment from us in Jesus Christ.

Observe.

In the next place St. *Iohn* tels us how men shall be tryed, and according to what evidence sentence shal be given; namely according to those things written in their books. Here is the evidence, here is no other witnes to be produced; for a mans conscience shal be even as a thousand witnesses. Now what is here meant by the books you have heard already: namely the particular conscience of every man & woman: Behold, saith the *Samaritish woman come, and see the man which hath told mee all things*

Ioh. 4. 29.

which

which I have done, just so will our consciences witnesse against us, thy conscicience is the book, that is the evidence. Againe the things that be written in these books I told you, they be all our evill thoughts, words and works; not only our grosse sins, as murther, adultery, drunkennesse, &c. but in our books be recorded even our idle and vaine words, every vile & filthy thought; our close and our secret sins; nay, our whispring & private sins; such sins wil then be brought to light, which now we have almost forgotten, and even strives to hide them from thee which art the living *God*: while we lived we sowed our word and idle thoughts, as a husbandman doth his seed, which will one day rise up againe; which wee long agoe thought had been forgotten and intombed: Mans conscience is Gods register, as one day will appear plainly and evidently to our sorrow; we shall heare againe of every light transgression and idle word, we doe but whisper against our Neighbour: and by these sentence must proceed, and according to our

our deserts must judgmēt be awarded.

Now then, those which have good thoughts, yea, & holy things written in their books, they be blessed & happy; for they shal not be ashamed: nay, they shal be glad to have their Books laid open, that their *obedience*, *repentance*, *faith*, *love*, *zeale*, & *patience*, *&c.* might be knowne and come to light. But woe then to all filthy sinners, adulterers, &c. For the reward of these sins is death, the wrath and curse of God for ever.

Luke 14. 20.

But when our case commeth to be tryed before God, from whom nothing is or can be hid, & unto whom nothing can be secret: then no excuses can prevaile, to say. *I have marryed a wife and cānot come*; or *I have bought this farm, or that yoak of Oxen*, I pray you have me excused from this triall; no, all these shal not serve the turn; come thou must, and stand naked before the Judge; then no perswasion can prevaile, neither any devices helpe us, or entreat the Judge. Our first Parents, when God called them to triall for transgressing his commandements; and when they fled from

God.

God & hid themselves (although they were still in Gods presence, but foolishly they thought otherwise) how did they answer for themselves but by excuses? *Adam* speaks for himselfe, and saith, *The woman which thou gavest me, gave me of the Tree, and I did eate.* Gen. 3. 12
The woman likewise she thinks to escape by that means; *Eve* saith, *The serpent beguiled me, and I did eate.* Likewise when K. *Saul* had disobeyed Gods commandement, turning after the prey; being called to an account, he deviseth a currant excuse, and saith: yea, *I have obeyed the voyce of the Lord, and have gone the way which the Lord sent me, and have brought* Agag *the King of* Amalek, *and have destroyed the* Amalekites: *But the people tooke of the spoyle; sheep and Oxen, and the chiefest of the things which should have beene destroyed to offer unto the Lord.* 1 Sam. 15. 20.

Amongst these may *Pilate* be reckoned, who against his own conscience condemned Christ to death, and yet would excuse himself, as though he were innocent in the cause: *When* Pilate *saw* Matth 7

that,

Mat. 27. 24. *that, he took water & washed his hands* saying, *I am innocent of the bloud of this just man*: all this shal not serve the turn, their excuses must not free thē, for their conscience tells them otherwise, no faire glosing tale shall then be heard, but the plain and naked truth shall be heard, and our owne consciences shall testifie against us: and we shall not be able to answer one word of a thousand; we shal be forced to confesse our misdeeds and can keep back nothing, for all must be manifest; and we shal not find as it is in this world, when upon the humble confession of our sins to God, we may cry for pardon & hope to be forgiven: But then shal our confession be to our open shame confusion, & endlesse destruction: yea all the nations and people of the world that ever hath bin shal be gathered before the presence of this Judge, & their witnesses in their bosomes: and the reason why they shall appeare is, that they shall bee called to an account of their Stewardship; & after trial of their cause; how he shal separate the one frō the other, the just from the unjust, the

Luk. 16. godly

godly from the ungodly, the sheep from the goats: For saith St. *Matthew*; *He shal send forth his Angels, with a great sound of trumpets; and they shal gather together his Elect from the four winds, and from the one end of Heaven to the other*: whereby may be perceived, that both the good and the bad shall bee gathered into the presence of the Judge: and then shal just men shine as the sun, and shall be as it were quit by Proclamation, *Come ye blessed*; which maketh the Apostle St. *Paul* to break out into these words, *Herein is the love of God perfect towards us; that we should have bolanesse at the day of judgment*; therefore doe the godly make their prayers in an acceptable time, and wish that this day may come shortly; *Come Lord Jesus, come quickly*; this is a comfort to the righteous man, when his conscience shall be found blameless in this day of tryall.

Mat. 24 31

1 Io. 4. 17.

Rev. 20.

Seeing that here is the Evidence, and by the things written in our bookes, in our consciences, we must be arraigned; and seeing in our books bee Recorded all

all that we do, & our words, thoughts and deeds, & that we must answer, and give, and make up our last accompt to this great Judge, and for every idle word give an accompt: what accompt shal those give, who have been idle hearers, and idle doers of his Word?

For instruction. 1.

First, it must teach us above all things to look to our books, our consciences, to keep them very fair and clean, that our books of accompts be in a readines: For our consciences shall either excuse, or accuse us at that day.

Therefore the greatest burthen a man can beare, is the burthen of his own sin, lying upon his conscience, & pressing it down without any assurāce of pardon; and so by consequence *David* accounts that he is blessed, that is, eased of the burthen of his sins: let them that fear the Lord, and love their own soules health, give al diligence to make sure the remission of their own sins, avoid hardnes of heart, drowsines of spirit, and a conscience which is seared, as it were, with an Iron, which causeth the fearful judgment of God, & then at the last receive accor-

according to that he hath done in this life, whether it be good or bad, *all must appeare*, saith St. *Iohn*, and if all of us, then every part of us, both soules & bodies must be present at this Tribunall.

This was the care of the blessed Apostle St. *Paul*, *Acts* 24. In regard of this, that we must all come unto judgment, and our consciences must be layd open, and we judged according to the things that are therein recorded: it made that holy servant of God to take all possible pains to keep a clear conscience before God and man. O that we could imitate this blessed Apostle, that seeing we must all come to judgement, seeing our books, even our consciences, must be opened and disclosed, that we must receive sentence of salvation or damnation according to the things written in our books: O that we could labour & endevour, that no filthy sins might blot our books, but that we could keep them clean & fair in the sight of God; It ought to perswade us all above all things in the world to look upon this, to keep the books of our consciences faire, Acts 24.

faire. *For if our consciences doe accuse us, God is greater then our consciences, and will much more condemne us.*

Vse 2. Teacheth us to avoyd all sin, and the least evill.

Secondly, seeing that sentence must passe according unto the things written in our bookes, and these be not onely the grosse sins of the world themselves, but even the vile and uncleane thoughts of our hearts, even these must come to judgment: Then let us all be careful to avoyd not onely the outward actions themselves, but even those uncleane thoughts of ours, for even they must come to judgement. Alas, many men think thoughts are free, and they shall never be arraigned for their vile and ungodly thoughts: But Sr. *Paul* saith, *Thoughts shall either excuse, or accuse us.* And whosoever doth truely repent, they doe repent even of their vile and ungodly thoughts: for if we had no other sinnes written in the bookes of our sciences, but even our sinfull thoughts, even they were enough to condemne us, both body and soule for evermore.

Rom. 2. 15.

Neither may we content our selve to thinke we are in good case, if we can say

say like the proud Pharisee, (which did justifie himselfe before God an man) *I am no drunkard, no fornicator, no extortioner, &c.* No, let us look to our own book, that there be not so much as an idle word written there, that hath not been blotted out with the teares of true repentance; for they must come to judgement as our Saviour saith: *I say unto you, that for every idle word that men shall speak, they must give an account thereof at the day of judgement.* And that we might know in particular what is written in our books, Saint *John* saith, *That we shall all be judged according to our works.* So it is 2 Cor. 5.10. *We must all appeare before the judgment seat of Christ, that every man may receive the things which are done in his body, according to that hee hath done, whether it be good or evill.* We shall be judged, & receive reward according to our works: If thy works be good, then life, glory, & salvation; but if thy works be evill; then death, destruction, & damnation. Good works, although they cānot merit, yet they will

Luk. 18. 11.

Mat. 12. 36
Matth. 12.

Reve. 12. 20
Mat. 25. 4.
Reve. 20. 13.

she w that faith which lay in the heart. So when an evill man dies as *Dives*, his evill works go with him, his galled conscience will not leave him, neither in life, nor at his death. Wherfore this day of judgment may well bee called the day of Revelation, when all that is now hid shall be revealed & made known: Here on earth many things are kept close, hid and hudled up, but God shall lighten all things that are hid in darkenesse, and make the counsels of the heart manifest, 1 *Cor.* 4. 5. And at that day God shall judge the secrets of men by Jesus Christ, *Rom.* 2. 16.

Luk. 16.

Doct. Men shall be judged according unto their works.

Hence then we see, that all men and women shall be tryed at that dreadful day, even by their works, either they shall be acquitted and absolved, or else condemned by their works: for though no man can merit life and salvation at the hands of God by his works, yet we must know, that judgement shall proceed at the last day according to mens works; if thy works have been good, just, holy, and pure, then shalt thou receive life, happinesse, glory, salvation: but

but if thy works be found to bee wicked, unjust, and ungodly, then nothing else but Death, Hell, and Damnation belongs unto thee for them. God told *Adam*, that in the day thou eatest of the Tree of Life, thou shalt surely dye the death. Gen. 3.

Our Saviour teacheth, that a cup of cold water shall not goe unrewarded with him that gives a disciple at the last And of *Cornelius* it is said, that his prayers & alms are come up for a memoriall before God: And to this agreeth the Authour of the Epistle to the *Hebrews*, *God is not unrighteous, to forget your works of labour, &c.* And as in regard of the godly, sentence shall be awarded according to their works, So likewise in regard of the wicked, *these things hast thou done, &c.* And again, *I was hungry, and ye fed me not, &c.* Mat. 10. 40. Acts 10. 4. Psal. 50. Mat. 25. 35.

Well, what should this teach us, seeing wee must all receive sentence, even according to our workes? Surely, it ought to move us above al things in the world, to labour to abound in all holy duties and graces of Gods Spirit, in

Vse 1. Teacheth us to be rich in all good works.

knowledge, faith, repentance, love, zeal, clothing, feeding, and lodging the poor members of Christ: For according to our works shall our reward be. And though our workes can merit nothing at the hands of the Judge, yet he being a most bountifull & mercifull Saviour, will Crown his own works in us, and reward them in his love, though wee merit nothing. Dost thou relieve a poor member of Jesus Christ? Dost thou give a cup of cold water to a Prophet, or a Minister of the Word of God? Christ doth promise thee of his Truth he will not let thee lose thy reward. True it is, a cup of cold water is a mean gift, and far from any merit, yet Christ saith, *Verily, verily, of my truth thou shalt not lose thy reward.* Mat. 10. 42.

Oh how should this perswade all of us to labor to abound in al holy duties, to bee liberall and bountifull to the poore afflicted members of Christ, seeing our good works, *though they cannot meri, yet they shall be rewarded; they shall not be forgotten in the day of judgement*: They be sweet and blessed com-

companions; when all our friends can doe us no good, they will bring endlesse peace and comfort to our souls.

Again, it ought to terrifie us all from sinne, from evill works, and ungodly wayes; *From wearing drunkennesse, uncleannesse, and every evill way.* For if we be full of these, and these be found written in our books, Oh woe then unto us, when these books shall come to be opened, for then nothing but death, and Hell, and damnation belongs unto us, The remembrance of this latter day teacheth us first the fear of God not to sin: Secondly, faith in Christ to receive eternall life. Thirdly, patience in adversity, because after momentary pain succeeds everlasting joy.

Vse 2. And for to terrifie us from evill.

Here we see of all that we have and enjoy in this world, what shall go with us when we die, what shall accompany us to the grave. Nay, at the terrible day of judgment, our consciences and our works, nothing else shall go with us.

Doct. 2. Onely our Workes accompany us unto the grave, and in death.

And when thou dyest, thou shalt not take any thing in the world with thee, but thy works, *which be ingraven in*

the book of thy conscience; Death will barre all the rest: Thou canst not take thy gold and thy silver with thee, nor thy lands or livings, Corn nor Cattel, all these must stay behind thee at what time thou dyest; only thy Conscience, thy Booke, and thy works must goe with thee. If they be good, oh blessed art thou that ever thou wast borne: if they be wicked, filthy, and unclean, oh woe, and ten thousand woes, I say unto thy soule for evermore.

Saint *Iohn* plainly tells us, that both the quick and the dead shall heare the Trumpets, and be gathered together to judgment: First, by the powerful voyce of Christ, as in the example of *Lazarus Those that are in the grave shall heare his voyce.* Secondly, by the Ministery of Angels, that shall gather the Elect from all parts. Thirdly, by the diligence of the Creatures, who in their kindes shall heare the voyce of God: the Sea, Death, the Grave, the Fire, with time and nature consumed shall render their dead, and obey the voyce of God, as at the Creation. The godly shall not enter

Ioh. 5. 28.

into

into judgment of condemnation, but as in the particular judgment, they are so in the generall judgement, they shall be acquitted: and as their souls at death, so shall their bodies bee then absolved from mortallity; they shall solemnly be inaugurated and invested into the glory of their Saviour: Christs comming to judgement ministers comfort to the godly, because hee commeth to judgement, who is able perfectly to free them all from misery, from terrour of conscience, fear of Death, the Grave, the Divell, and Hell it selfe.

Vse 3. Shewes the folly of many in the world.

O then what wonderfull madnesse hath bewitched the hearts and souls almost of al men & women in the world? what do men desire, what doe they hunger and thirst after? Surely for pleasures, profit, and preferment: for these they will run night and day, Winter, and Summer, by Sea, and by Land: for these they spend all their labour, wit, & strength. Here is all that men desire, they care for no more. No account of prayer in their houses, to read, to hear, & speak the word of God; no desire to

attain to knowledge, faith, and repentance: no conscience to live in the feare of God; little or no pitty unto the needy members of Jesus Christ. Alas, they never think of these things: but all their desire is for the world. Ah poor blind soules! they imagine not, or they wil not know that they must leave al these behinde them; they must depart from them all: thou canst not take one piece of gold or silver with thee, but all must be left behind: only thy conscience, only thy books, onely thy works must accompany thee. O then what madnesse is this to seek and hunt after such things as cannot help us, nor stand us in any stead in the day of judgement? nay, if they be gotten wrongfully, by oppression, usury, extortion, or kept with a bad conscience, they will be a terrour unto us at the last day.

Let us then look to our selves, let us not set our hearts too much upon these things, which cannot profit us in this hot fiery day of triall. Why should we be so foolish to set our hearts upon that that cānot help us, nay, which we must

leave

leave behinde us, and so improvident for the true treasures which onely will availe in that day?

Let us therefore enter into covenant with the Lord, to strive against all sin, especially against the particular sinnes and corruptions of our hearts & lives, wherin we have most dishonoured the Lord, and have raised up most guiltines to our own consciences, which will at the last condemne us: and let us hereafter carefully see our covenant be kept & continued in as much as in us lyeth, and let us remember the words of the Prophet *Esdras* in his second booke, chap. 7. ver. 32. *The earth shall restore those that have slept in her, & the most high shal appear upon the seat of judgement, and miseries shall vanish away, and long suffering shall have an end; Justice only shall continue, the Truth shall remaine, and unrighteousnesse shall bear no more rule.* Neh. 9. 38.

Oh then I beseech you againe and againe, seeing that nothing shall goe with you unto judgement, but onely your works, let us lay aside al immoderate

rate care of the world, yea, & the things of this world, for these must stay behinde us, and cannot help us in the day of judgment. Let us labour for better things, for durable treasures, for a clear conscience, to abound in good works, *in knowledge, faith, and repentance.* Let us take heed we be not found naked of these. O what a woefull case are they in, that have nothing in the world to go with them to judgment but an evill heart, a galled conscience, full of uncleanesse? their estate is most woefull and miserable; it had bin good for them that they had never bin born.

Quest. Here may a question be moved, how this saying of St. *Iohn* can stand with that of our Saviour, *Ioh.* 3. 18. *He that beleeveth shal not come into judgment; but he that beleeveth not, is condemned already.* Now then, if the faithfull children of God shal not come into judgment, and the wicked unbeleevers bee condemned already; how saith he, that all shall be judged at the day of judgement.

Answ. *I Answer*; It is true, that the faithful children

children of God shall not come in judgment, that is of condemnation: *For there is no condemnation, &c.* But God will pronounce that blessed sentence, *Come ye blessed, &c.* As for the wicked it is true, they be condemned already: First, in the Decree and counsel of God, being reprobates and cast-awayes. Secondly, in the Word of God. Thirdly, in their owne consciences they be condemned already. But the ful manifestation of this sentence shall not be untill the day of judgment. And so we are to understand that saying of *Solomon*, Eccles. 3. *God shall judge the just and unjust:* The just to salvation, the unjust to condemnation.

Rom. 8. 1.

Wicked men are condemned already.

Now the third point that I propounded, is the Touch-stone of this tryall, whereby al mens thoughts, words, and works shall be tryed. To this St. *Paul* answereth: *At the day of judgmẽt God shal judge the secrets of al mens hearts by his Gospel*, Ro. 1. 16. *Our thoughts, our words, and our works* must be tryed by the word of God, and that thought, word or work, which is not according

unto

unto the Commandements of God, is a very evill thought, a vile word, and a wicked worke.

Vse. Seeing that all our thoughts, words, and evill works must be tryed and examined by the sacred word of God, by the Law, and by the Gospel, we have need to labor to know them, and to be acquainted with them; that we might know what is sin, and what is not sin; good & bad, that so we may leave the one and doe the other. Oh what a wofull case they are in, which are ignorant of the word of God, ignorant men and women, without any knowledge, they know not what is good or evill. And therefore saith the Apostle *Paul*, 2 *Thes.* 1. *That the Lord Iesus will come in a flame of fire, to render vengeance to them that know not him, and obey not the Gospel of Iesus Christ.* And therefore as you doe love your soules, love this Word of God, labor to know it, and embrace it. If thou be ignorant of it, and wilt not yeeld obedience unto it, it shall stand against thee at the day of judgment, when thou must be tried by it:

it? when perhaps thou wouldst wish that thou hadst but a weeks time here, nay, a dayes time to practise, but an houres time to pray, and to make thy peace with God. Therefore let us all labour to be instructed in it, read it, remember it, and lead our lives by it as long as we live. for we cannot tell how soone we shall be called to give an accompt of our stewardship; and whatsoever is done contrary unto it is sin; it must come to judgment, and the word and our owne Consciences will condemne us.

13. *And the Sea gave up her dead which were in her: and Death and Hell delivered up the dead that were in them; and they were judged every man according to his deeds.*

YOu have heard in the 12. v. immediately going before, how St. *John saw the dead both great & small stand before God.* that is, al men & womē that ever lived, or shall live unto the end of the world.

Now

Now here might a question arise, how this can bee, how it is possible that all men should come unto judgement? There hath bin many thousand which have been drowned in the Sea, and the Fishes have devoured them; some have been slain in the Field, and the Fowles have eaten their flesh; and many have bin burnt and their bones consumed to ashes. Then it is a very high point, a matter beyond all naturall reason, that all the dead should rise again. Men that have bin drowned, and Fishes have eaten them, and men again perhaps have eaten the Fishes: and have been burnt to ashes, their ashes have bin scattered, who knoweth whether? how then is it possible for them to rise again?

Indeed the prophane Atheist, Stoicks, and beastly Epicures are not ashamed to say, that there shall be no resurrection, but when a man dies there is an end of all his joy, and all his misery.

But that the dead shall rise againe, is an Article of our Faith; *We beleeve the resurrection of the dead*, & we know it is a special point of Gods glory, in mercy

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cy to reward his poor children, & in justice to punish the wicked & ungodly.

But we see, as *Salomon* saith, *In this life, all things happen alike unto the Iust & Vniust.* Nay, oftentimes *Dives* is full and at ease, when *Lazarus* is empty and in misery. How then should God be just, if he should suffer his poor children that love & fear his name, here to live in misery, and never to reward them? Oh againe, how should God be just, if he should suffer the wicked and ungodly to live here at ease, if there were not a time to come, when they shall taste of vengeance? Therefore they must come unto judgement, they must rise again, *the godly to bee made partakers of life and joy, and the wicked of shame and confusion.*

The bodies of men shall one day bee quickned, and raised unto life againe.

So that the instruction wee may observe hence is this, that the dead bodies of men, both good & bad, shall not alwaies lie under the power of death, but shall one day be quickned, & raised up to life again. There is no one Article of our Christian Faith more clearely set down in all the book of God, than this

Article

Articles of our resurrection. How confident is *Iob* in this thing, *I am sure that my Redeemer liveth, &c. whom mine eyes shall behold, and none other for me.* Iob. 19. 26.

And the Lord himself saith thus by his Prophet. *The dead men shall rise even with my body shall they rise, awake, and sing yee that dwell in the dust.* Esa. 29. 16. The Apostle S. *Paul* proveth this doctrine of the Resurrection of the dead, writing unto the *Corinthians* by many unanswerable Arguments. *If there be no resurrection of the dead then is Christ not risen.* And again, *If Christ be not risen then is our preaching vain, and we in our sins.* And again, *this corruption must put on incorruption, and this mortall, must put on immortality.* 1 Cor. 15. Verse 33. This then we may resolve on, that the bodies of men shall one day rise againe, whether they be good or bad, godly men or sinners, to judgement they must all come, according to that of the Apostle. *It is appointed for all men once to die, & after death cõmeth judgment.* Heb. 9. 27. For by the sound of the last Trump the dead shall arise? We must not think that it shall

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be a common Trumpet which shall bee blowne, no it shall be the shrill voice of the Angels which shall make the Alarum, that all the dead shall heare, obey, and rise out of their graves. At this day of Jubilee there shall be no new Moon, as the Trumpet was used to be blowne, which the Prophet *David* speaks of in the 81. *Psal.* But we shall have a new Earth, and a new Heaven, when this Trumpet shall bee blowne, it shall be heard far and neere, no eare whatsoever but shall heare this sound; the dampnesse of the earth shall not hinder it, nor the depth of the grave shall excuse us: no place, though never so remote, shall hinder this sound; for it shall be universall, and from all the corners of the earth shall this Trumpet be heard; it is the signet of the Lords Battell; all must arise; that shewes the power of the voyce, and the obedience of the dead. Indeed it is a powerfull voyce, and all must obey it: the grave must surrender up all that ever have been in her Bowels; for the sea and the grave are but faithfull Stewards and they must deliver up the bodies Rev. 21. 1.

which have been so long hidden: the living will then be congregated, and the dead shall arise, and come to judgement, and every one receive according to his actions he hath done in the flesh.

Reas. 1. And indeed it is most acquisite it should be so in regard of Gods Justice, that his promises made unto the godly, and his threatning against the wicked, might at last bee made good to both, which many times in this life are not: *His justice then requires, that man should one day rise againe.* The Elect Children of God are onely partakers of Christs resurrection to eternall glory. The ungodly indeed rise by vertue of Christ, not as he is a Redeemer, but a terrible Judge, and besides the death of the body, they must suffer a second death, which is a powring of Gods wrath on them for ever.

Rev. 2 Secondly, the very workes in nature doe in a sort shew this: as the *Phœnix*, who in waxing old, maketh a fire and burneth her selfe to ashes, out of which ashes she reviveth againe. Wee see it in other birds, as the Swallow, &c. which

all the winter are asleep in holes and clefts of Rocks, and then in the Spring come abroad again: yea the very trees and plants of the earth, as they have a Winter when they appeare to be dead, so there comes a Spring, wherein they revive and live againe.

And why then should some thinke it impossible for God *to raise our bodies out of the dust?* We see a poore ignorant man is able of clay or ashes to make a very beautifull glasse, how much more then is the ever-living and Almighty God able to raise our bodies out of the dust? But you will say, Are not mens bodies eaten of Fishes, and men eate them againe; how is it possible to save the bodies of these men thus consumed unto dust, and mingled with the bodies of severall fishes, and of divers severall beasts. *Object.*

I answer, that though it be impossible to mortall men, yet it is not impossible to God: for he that created all our bodies of nothing, can make them againe of something, namely, their owne matter and sever their bodies from all other *Answ.*

substance. The Atheist denyes the Resurrection of the dead, which we will confute by the Word of God, and the Resurrection of Christ.

And since Christ gave life to himselfe dead in the grave, how much more now being alive, and in heaven glorified, is he able to raise up his members from death to life, and to raise us up that are dead in sin, by his spirit unto newnesse of life? Christs resurrection is both the cause and confirmation of our rising againe: *If we beleeve that Jesus Christ dyed, and rose againe: even so them also which sleep in Jesus, will God bring with him.* And againe, *If the Spirit of him that raised up Jesus from the dead dwell in you, hee that raised up Christ, &c.* And to prove the Resurrection of Christs Body, the witnesses are these, first by the Angels; *Why seeke yee the living among the dead? he is not here, but he is risen.* Secondly, the reall witnesses of the Saints that arose with him *and went into the holy City.* Thirdly, a forced Testimony of the Souldiers, *they came into the City, and told all things that*

1 Thes. 4. 14
Rom. 8. 10.
Luke 24. 5.
Mat. 27. 51.
Mat. 28. 5.

that were done. Fourthly, the Disciples and followers of Christ, the Apostles, the women, the two Disciples, *Peter* and *Iohn*; and more, (saith the Text) than five hundred Brethren at once, but especially the Apostles, *the chosen of God.* Then fiftly, his owne love was shewn, he bid the woman, *Goe tell my brethren that I am risen.* St. *Peter* in his first Epistle, 1 *chap.* 3. *vers.* saith, *Blessed be God the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten us againe unto a lively hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you: who are kept by the power of God through faith unto salvation.* St. *Paul* testifies as much in divers of his Epistles: *Christ is risen from the dead, and is become the first fruits of them that sleepe.* Likewise in another place he saith, *He hath raised us up together, and made us sit together in heavenly places with Iesus Christ.* And againe, in *Act.* 3. vers. 25, 26. *Vnto you*

1 Cor. 15. 16
John 16.
1 Cor. 15. 20
Eph. 2. 6
Acts 3. 1, 5

first God having raised up his son Iesus Christ, hath sent for him to blesse you, in turning away every one of you from his iniquities: And *after he was risen he appeared* (as the Text saith) *first to* Mary Magdalen, *when she stood without at the Sepulchre weeping:* She teacheth us, that not without cause we are to weepe whe we have lost Christ, for he is our righteousnesse, and our life: and not without hope we must weepe; for in his resurrection we recover him with consolation. To beleeve & hope of our resurrection is a chiefe solace in our troubles & crosses, wch are but for a time, for hope doth expect that certainly, wch faith from the word of God doth beleeve confidently. Christs death was not only for our sins, but his resurrection was to obtain righteousnesse for us, the holy Ghost, & everlasting life & glory. First he rose for our Justification: Secondly, for our regeneration: Thirdly, for our resurrection to everlasting glory. All the benefits of Christs death are the fruits wch we receive by his resurrection: by Christs resurrection he applies the benefit to us, which

Ioh. 20. 11.

Note this well.

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which he merited for us of his free will.

Fruits of Christs Resurrection are first, we are confirmed, that by his merit he hath perfectly satisfied for our sins: secondly, in the application of Christs benefits, that could not be conferred nor applyed, except he had rose again: thirdly, in the gift of the Holy Ghost, by which Christ regenerates us, and gives us eternall life: fourthly, wee are by Christs resurrection conserved in a perpetuall and applied Righteousnesse begun, which shall be consummated in eternall life: fiftly, in the resurrection of our bodies. First, because Christ is our Head, and we his members: secondly, he hath taken away sin, the cause of death: thirdly, he receiveth life for us: fourthly, we have the same spirit: fifthly, by the man Christ came the Resurrection from the dead: sixtly, and lastly, the fruit of Christs Resurrection, is the consummation of all benefits, and the glorification of his Church militant. And therfore with *Paul*, let us beleeve in the resurrection of Christ, which did arise the third day from the dead, to *Reas.* 1

make us partakers of his righteousnes, sanctification, glorification by his merits onely purchased. *These things have I spoken* (saith Christ) *unto you that in me yee might have peace in the world, yee shall have tribulation, but be of good cheere, I have overcome the world.* And St. *Paul* saith, *Rom.* 14.9. *To this end Christ both dyed, and rose againe, and revived, that he might be Lord both of the living, and of the dead.*

Ioh. 16:33.

So then this place doth prove and confirme that Article of our faith, that we beleeve the resurrection of the dead. For howsoever a man dyeth by Sea, or by Land in his bed, or in the field: Saint *Iohn* saith here, the Sea shall give up all that have been drowned; Death and Hell, that is, the grave, shall deliver the dead in them; so as all must come to judgement, of what death soever they dye. O then see (beloved) how the Devil bewitcheth many a poore ignorant soule: When he is in misery, in great distresse and calamity, or in a deep melancholy, the Divill perswadeth him to become his owne Executioner, to end his

his misery and his shame by hanging himselfe, cutting his owne throat, drowning himself, &c. And we know & heare that he prevaileth much by this meanes in these dayes: Some being in disgrace, as *Nebuchadnezzar*, and *Achitophel*, some with the guilt of sin, and sting of conscience, as *Caine* and *Judas*; and some being crossed in the worlds affaires, cut their owne throats, or otherwise make an end of themselves. Now they foolishly thinke by this meanes to end their grief; alas, alas, they do by this meanes even hasten their owne destruction, and doe as if a man should (to avoyd a little Smoak) cast himselfe headlong into a flaming fire. So they, to avoyd this little griefe of their bodies, pluuge both body and soule into eternall torments. For what ease is it for a man to kill himselfe, or cast away himself any other way, seeing they must come unto judgemen t though they kill themselves, or drowne themselves, *the water and the Grave must one day give up their dead.* And therefore from hence let us learne to arme our selves: if Sathan shall

attempt

attempt us to such horrible facts to cast away our selves, &c. let us answer him, we may not cast away that wch Christ have bought with his owne blood; nay, let us answer him, that wee shall not thereby end our misery, but increase it.

By what means shall the dead at the last arise Ioh. 5. 28.

Now if you demand of me by what means the dead shall then arise at the last day? I answer, it is by the mighty power of the voyce of Christ: *The hour shall come* (saith Christ) *in the which al that are in the grave, shall heare the voice of the Son of God, and come forth.* And to shew the wonderfull power of the voice of Christ; it is compared unto

1 Thes. 4. 16

the sound of a Trumpet, the loudest and the shrillest of all instruments. *And the Lord Iesus himselfe shall descend, and come with a shout, and with the voice of the Arch-angell, and with the Trumpet of God, and then the dead in Christ shall arise first.* Such shall be the power and force of the voyce of the Lord Iesus, as that he shall be heard over all the whole world. Nay, although men have lain many a thousand years rotten in the grave, yet they shall hear it, and

come

come forth to judgement. Nay the Divels and damned spirits, in spight of their teeth shall be constrained to appeare at his voice. No Prince, no Monarch, no King, no Noblеman shall be able to absent himselfe from his presence, nor once dare to plead in our cause, but they must all be inforced to obey the voice of the Son of God, and come to judgement: Christ was a Lamb at his passion, and many shall find him a Lyon at his Resurrection.

Note.

Oh then, seeing we must all hear the voice of the Lord Jesus, at the day of Iudgement, and wee cannot but come forth of our graves unto this judgment. Oh let us now obey his voyce in the ministry of the Gospel, and imbrace the word, and the voice of his Ministers. If we will not now leave sin, hear our Saviour Christ Iesus speaking unto us in his word: and imbrace his truth, then let us know, that we shall one day hear another voyce, when wee shall be compelled to come before him to condemnation, saying, *Goe yee cursed, &c.*

Instruction.

In all afflictions and miseries whatsoever

ever therefore, and especially in diseases and death, wee must strengthen our selves in the future resurrection, remembring that of the Apostle, *Phil.* 3. 20, 21. *Our conversation is in Heaven from whence we also looke for our Saviour, the Lord Iesus Christ; who shal change our vile bodies that it might be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subdue all things unto himselfe.* Every Christian, as in the eleventh Article of our Creed doth beleeve the *Resurrection of the body.* And Saint *Paul* in the first Epistle to the *Corinthians*, 15. *chap.* 20, 21. *verses*, saith, *But now is Christ risen from the dead, and is become the first fruits of them that sleepe: for since by man came death, by man came also the resurrection from the dead.*

Quest. But how?

Answ. God, that in his Omnipotency made all our bodies, & all things else of nothing, can after, in our corruption, restore it in the same substance & quality to eternity; for with him is nothing

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impossible: *With God nothing shall be impossible*: St. *Paul* satisfies this scruple abundantly, and sufficiently, which is able to stop the mouthes of all Atheists whatsoever. *O thou foole*, saith he, *that which thou sowest is not quickned, except it dye; and that which thou sowest, thou sowest not that body that shall bee, but bare graine, as it may chance of wheat, or some other graine; But God giveth it a body as it pleaseth him, and to every seed his owne body.* Luk. 1. 37.

It pleased God not to let thee know the time of the resurrection, to himselfe onely knowne; but the manner he hath left to be shewed by the Apostles, and they have recorded it for us: as in the 1 *Thes.* ch. 4. ver. 16. *For the Lord himselfe shall descend from heaven with a shout, with the voyce of the Arch-angel, and with the Trumpet of God: and the dead in Christ shall rise first; then we which are alive and remaine, shall be caught up together with them in the Clouds to meet the Lord in the ayre, and so shall we for ever be with the Lord.* 1 Thes. 4.

This hope of the resurrection hath ever

ever been a singular consolation to the godly in their afflictions: whence *Tertullian* saith, that the confidence of a Christian is the resurrection from the dead: Exemple hereof is in *Iob*; in the midst of his afflictions he said, *I know that my Redeemer liveth, and that hee shall stand at the latter day upon the earth, and though after my life wormes destroy my body, yet in my flesh shall I see God*: What can be more manifest? No man (after Christ) then he before could speak more plainly and certainly of the resurrection. From the confidence of our resurrection, we contemne things present in hope of the future; For all flesh shall see the salvation of God.

Job 19. 25.

Of the resurrection, *Esay* saith, Chap. 26. vers. 19. *The dead men shall live, together with my dead body shall they arise, awake and sing yee that dwell in the dust; for thy dew is as the dew of hearbs, and the earth shall cast out her dead. At that time the people shal be delivered, every one that shall be found written in the Book*; *Ezekiel* hath it very plaine in Chap. 37. Vers. 12. *Prophesie and say unto*

Esa. 26. 19.

Dan. 12. 1.

unto them, thus saith the Lord God: Behold, O my people, I will open the grave and cause you to come out of the graves, and bring you into the land of Israel, and yee shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your Graues, and shall put my spirit into you, & you shall live, and I shall place you in your owne land, then shall yee know that the Lord hath spoken it, and performed it, saith the Lord.

Thus you may see that all the dead must rise and come to judgement: and you see, how and by what meanes our bodies shall be raised: namely, by the mighty and wonderfull power of the voice of the Lord Jesus. Let us come now to the Uses.

Vse. 1 First, seeing of what death soever men shall dye, either by fire, or water, or howsoever, they must one day come unto judgement: Let us then beware of that ungodly thought, and divilish perswasion that runs in most wicked mens mindes, that thinke that when they dye, there is an end of all their misery; and although

although they have been very grievous and horrible sinners, yet if they escape till death, all is well. And thus they think that they and their sins shall be buried together. No, no, (poore soules) they doe much deceive themselves. Howsoever thou dyest, thou shalt come to judgment; and death is as far from ending thy misery, that it is a broad gate to let thee into it. *For so soon as the rich man dyed he was presently in hell torments.* Luke 16. And therefore let us take heed how wee wish as foolish men doe in their sicknes, old age in misery: *Oh, I would I were dead, then I should bee out of my paine.* Oh no, no, if thou be not the childe of God, and a repentant sinner, it had been better for thee never to have bin borne, or to be a Toad or Serpent. And thou shalt finde that death is so far from easing thy pain, that it shall bring thee ten thousand times more pain and torment, *even in hell fire for ever.* Therefore let us not thinke that death shall end the miseries of wicked men.

Vse 2. Secondly, seeing that all men must rise unto judgement; and by what means so-

ever

ever they die, they must be called to accompt: This is a wonderfull comfort unto Gods poor children: who abides more trouble and grief then they? who bee more hated, reviled, crossed, and wronged then they? so as their life here for the most part is nothing else but a life of misery; but their comfort here is this, that they shall rise again, and then the case shall be altered, then their misery shall be turned into felicity joy, & happinesse. Hast thou been poor here? then *thou shalt bee rich, and possesse a happy kingdome as* Lazarus *did.* Luk. 16. Hast thou been hungry & thirsty here? Then *thou shalt taste of the tree of life.* Hast thou been wretched and naked here? Then *thou shalt bee cloathed with the precious robes of* Jesus *Christs righteousnesse*: And instead of the rags of infamy & reproach, which we must put on here, *We shall bee crowned with a crown of immortall glory, &c.* Again, unto the wicked & ungodly it is not so with them: but they having taken their pleasure here, and received their portion *in this present world, shall arise now* Luk. 6.

unto judgment, to bear the heavy sen-
Chr. 5. 29. *tence of condemnation denounced a-*
gainst them; and now to be cast into the
lake that burns with fire & brimstone
for ever, which is the second death.

Vse 3. Thirdly, seeing St. *John* saith, that *all shall come to judgment*; these bodies of ours, though they be drowned, though they be burned to ashes, or howsoever they be consumed, yet they shall rise again, either to life eternall, or death eternall: should not this make us all (beloved) for to look unto our selves, to take heed we do not use our bodies to the dishonour of God, knowing that
1 Cor. 6. 19 our bodies are the living Temples of the holy Ghost: Wouldst thou have thy body to be partaker of Life, Felicity, Glory, and Salvation in Heaven? Then use thy body now to the glory of God upon earth, to hear his holy word, to sanctifie his Sabboth, &c.

But if thou use thy body unto sin, to swearing, to drūkennes, whoredom, &c. then know, that thy body shall rise again to judgment, to be tormented for ever. Do but behold the rich Glutton,

who

who had abused his body in surfeiting, and in drunkennesse, &c. and what became of it? was he not fearfully tormented in Hel at last? And likewise he had given his tongue unto swearing, &c. Now he cries, *His tongue, his tongue*; Oh that all sinfull wretches could but think of this one example of Gods judgments, that if they abuse their bodies as this man did, that they shall then taste of the same judgment. Luk. 16. 24.

Wouldst thou have thy body glorified? then glorifie God in thy body: Dost thou think that thy soule shall be saved, & thy body glorified, if thou use the members therof to sin, to uncleannesse? Oh no, let us not deceive our own soules, it cannot be; for saith the Apostle, *How can we that are dead to sin, yet live therein?* Rom. 6. 2.

Fourthly, seeing that the holy Ghost saith, that what death soever we dye, *We shall all rise again*; and Gods children, only they shall *rise to life, and to glory*: This must teach us not to weep and mourne immoderately for our friends deceased! for it is a kind of en- *Vse 4.* To moderate our mourning for our friends deparsed.

vy to bewaile those that are at rest, and gone to happinesse.

True it is that our Saviour Christ wept for *Lazarus*, and the Disciples made great lamentation for *Stephen*, ; & so we have great cause to mourn & weep, when as some speciall member of the Church is taken away, as *Elias* did for *Elisha*, crying out; *O my father my father, the Chariots and Horsemen of Israel*: wee may not bee as stocks or stones, or senceles creatures, witout affection. It must needs grieve the heart of a husbād to part with a loving godly & religious wife: But here is a mean for this mourning, to moderate our weeping that we weep not, & mourn not over-much, for they shal rise again. *I would not have you ignorāt brethren, concerning those that be asleep, that you should mourn as they that have no hope.* Where the holy Ghost tels us, that the dead in Christ do not die properly, but lay them down to take a sweet sleepe after their long & tedious labors in this world: and afterwards they must rise again to life, to happinesse, to liberty, to glory,

Ioh. 11. Act. 7.

Elisha mourned for Eliah. 2 King. 2. 12

1 Thes. 3. 13.

glory, and salvation. Wherefore then should we mourne so excessively, and weep and lament at the death of our friends, seeing they do not perish, they are not cast away? Oh no, their soules are presently in joy, and their wearied bodies are at rest in the grave, as in a bed of Down, to take a sweet sleep untill the day of judgment, and then they shall rise to glory. And whether this separation shall be a voice by a secret guiltinesse of our own consciences, it is all one; for all must arise and come to this judgment: The Angels they shall obey his voyce, they shall be his Reapers at this great day of Harvest, and they shall make a separation at his word: for by the power & omnipotency of Christ, shall this separation bee. Therfore let us endeavour to die to sin, before we die to nature; & let us strive to bury it before it bury us; For sinne brings only accusatiõ & shame in this life, & utter perditiõ in the life to come. Therfore O Lord, let my eyes be as a wel-spring, every morning toshed forth tears of true repẽtance for my iniquities

And they were judged every man according to his works.

NOw mark I pray you, how the holy Ghost repeats this point again and again he beats often upon it; he said before, *The Bookes are opened, and the dead are judged according to those things written in the Books.* And now again he saith, *they were judged every man according to his works.* What should be the cause why the Holy Ghost so often repeats this point, and beats so upon it againe and again? I answer, the cause is in us, because we are hardly brought to beleeve this point; hardly perswaded of so necessary a matter: for hardly one of a thousand beleeveth this, that he shall be judged according to his works. Oh it is a hard matter to perswade men & women of this, that they must give an account of their works. Tell the wicked sinner of his ungodly wayes, of his pro-

prophaneneſſe, contempt of Gods Word; And what do they ſay? do they quake and tremble? doe their hearts and ſouls even earne in them? Oh no, no; they flatter themſelves with this conceit, *God is mercifull*; or ſay, God forgive me, I thought not of it, I am urged to it: And thus they make the mercies of GOD a packhorſe for all their abhominations: and thus it is in the vile heart of a man, to thinke he ſhall never come to accompt for his ſinnes, that he ſhall never be called to a reckoning for them and receive his reward, *according to his workes, whether they bee good or evill.* Rom. 2, 6.

How needfull is it then for all men that are ſo blinded with ignorance, and ſo deluded by the Divell and their owne imaginations, to pray unto the Lord for the aſſiſtance of his holy Spirit, to guide them in all their wayes, and to mollifie their hard and obdurate hearts, that they may be ſenſible of their wicked actions; acknowledging with the true penitent

sinner the wrath and judgements of God due unto them for every sin: and to render all possible thanks for the preservation of their lives from day to day, so shall they with a quiet conscience be comforted in this life, and end their dayes with assurance of a joyfull Resurrection in the life to come.

The end of the third Sermon.

The

The great Assize.

The Fourth and last Sermon, Treating of Death and Hell; and also of the joyes of Heaven.

Revel. 20. Verse. 14, 15, &c.

14. *And death and hell were cast into the Lake of fire; this is the second death.*

15. *And whosoever was not found written in the booke of Life, was cast into the lake of fire.*

IN the handling of this weighty point of Religion; the second comming of Christ to Judgement: we have learned from the mouth of God: first, what manner of person the Judge shal be; namely, that he shal come like a mighty Prince, with great power, Majesty, and glory, with an innumerable

numerable company of Arch-angels, and Angels, with all the Hoast of Heaven, there is the number of them that shall appear at the last day; even all, & leave Heaven empty, as it were of Angels: for at this sentence the whol Trinity will be present; so that there will be no need of Angels in Heaven to do any office to wait upon God, or to the Holy Ghost, while this sentence is past, unto the great comfort of all his poore members, and to the terror and amazement of all his enemies.

2 Secondly, we have seen who shall be judged: *Both great an small.*

3. Thirdly, the manner how judgment shall proceed; namely, *by the written Records, which are the bookes of mens consciences.*

4. Circumstance is the execution of this judgement. And now in the last place we are to come unto the execution of judgment upon the wicked Reprobates and ungodly, in these two last verses; for when judgment is pronounced according unto their works; when Christ Jesus, which is the second person in the sacred Trinity, shall say unto them, *Depart from*

from me ye wicked into hell fire, there to remain for ever with the divell and his Angels, &c. Then immediately the execution of this sentence shall follow: for saith St. *John* here, *And death and hell were cast into the lake of fire; that is, the second death.* Mat. 25. 41.

First, we are to enquire and seek the true meaning of the Text, because every word may move a question, For, Quest. 1

First, what is death, that he should be cast into *Hell-fire*? Is *Death* any creature? Is *death* subject unto pain and torment? surely no: death is no body, it hath no sence nor feeling; *Death* is no creature, but only the deprivation of life. Again, what a strange speech is this, that *Death should be cast into hell*, how can this be?

Secondly, what is meant by the *Lake of fire*? Is hell a water or fire, like to our fire? Quest. 2

And lastly, we are to consider what is meant by the second death, into which all Reprobates must be cast without recovery. Quest. 3

First, here by *death* and *hell* is meant no

What is meant by death and hell.

not death it selfe, or hell it selfe, but the heires of death and hell, that is, all the reprobates that shall bee cast into hell fire, and there abide for evermore. Thus then you see what is here meant by death and hell; namely, the heirs of death, and fire-brands of Hell; all reprobates, all stiffe-necked *Pharaohs*, all bloudy *Cains*, all covetous *Nabals*, all treacherous and betraying *Judases*, all impenitent sinners, that live and dye in their sins, *All these shal be cast into the Lake of fire.*

Vse 1. Shewes the misery of such as dye in their sins.

Seeing the holy Ghost gives these titles and names unto all wicked and ungodly sinners, even *death and Hell*; surely this shews the wonderfull misery, and the cursed estate of all those that live and dye in their sins without repentance. Alas, it is so wofull and damnable, that they be even called Death, and Hell it selfe.

Oh then let all sinners that live & delight in sin, take heed unto themselves. You do behold the woful misery of all impenitent sinners: Namely, that they are no better than the vessels of wrath, the

the heirs of eternal death, & fire-brands of hel for evermore. Oh that all sinners could fore-think of this wofull misery that hags over their sinful heads. What a strange kind of speech is this? and of what force? when God calleth such reprobates, even death and hell it self Ah poor wretches, ah miserable and woefull creatures, which are but death and hell it selfe! Oh would that the drunkard, the swearer, the prophaner of the Lords day, the adulterer, &c. could apply this to heart: that howsoever they see not their misery nor the woful estate wherein they live, but cheer themselves in their sinfull wayes, yet they are no better then the heirs of vengeance, and wrath of God, nay indeed, very death & hell it self; and one day the viols of Gods wrath wil be poured upon them. *Note.*

True it is, that many wicked men do as the people did in *Esayah* his time; though they lived in horrible sins, *Yet they made a league with death, & were at an agreement with the grave*; They had taken a Lease of death and hell: as the rich man, which said to his soule, Esa. 28. 11.

Soule,

Luk. 12. *Soul take thine ease, for thou haſt goods & riches laid up for many years*, and ſo live in ſin by licence, without any puniſhmēt, but the Lord tels them, he will *break their covenants, & diſannull their agreements*. And although they have lived a long time in ſin, yet in the end death will knock at their doors, and he will lay hold upon them, and they muſt pay full dear for their long leaſe, even the loſſe both of body & ſoul for ever.

And is not this the daily practiſe of moſt men and women at this day? Do they not even make a covenant with death? and do they not labour to be at an agreement with hell? men live in ſwearing, lying, drunkennes, &c. and yet they think they ſhal never die, they doe imagine they ſhall eſcape for all their ſins. But (poore ſoul.) let them well know, *that death and hell will ſeize upon them*. Nay, if they live and die in their ſins without repentance, let them know that they be no better than *death and hell it ſelfe, and they muſt be caſt into the lake of fire*.

Vſe. 2. Here we may behold what a horrible

and

and cursed thing sinne is in the sight of God; for sin maketh men become guilty of eternall death, and fire-brands of hel: As we see when a traytor is executed for Treason, his son smarteth for his offence: Even so sin, which is Treason against the Majesty of God, when we have brought it forth, it bringeth us *to death* and *hell*: *For death and hell is the reward of sin.*

Shew es the horrible nature of sin.

And death and hel were cast into the Lake of fire. Would you know what shal become of the prophane wretches of the world? or what shall become of the blasphemer? would you know what shal become of the adulterer, drunkard Idolater, swearer, &c. St. *John* saith here in plain termes, *They shall be cast into the lake of fire:* Thus was the rich Glutton, *Luk.* 16. for his exceesse, drunkennesse, and want of pitty &c. *cast into the wofull lake of fire*: And thus shall all impenitent sinners one day be cast into this terrible & wofull lake of fire.

Now if a blasphemer, or an adulterer should have but this punishment to hold one of his fingers in the flame of a candle

a Candle one quarter of an hour, how could he endure it? but if a man should bee roasted alive upon a gridiron, or boyled in a cauldron or moulten lead, what misery were this? whose heart would not quake and melt to think of it? Oh, these are nothing in comparison of those most extreme and endlesse torments in this lake of fire, when both body and soul shall burn and boyle, & as it were frie, and yet never be consumed in these scorching flames, which cannot be quenched. All men almost are afraid to commit treason, because Traitors are so grievously punished; they are drawn, hanged, and quartered. But alas, men are not afraid to commit treason against the King of heaven, though they must bee cast into a Lake of fire for evermore. Men are afraid to offend a Prince for fear of death: and yet our Saviour bids us, *Not fear them that can kill the body, and can doe no more: but to fear him, that can cast both body and soule into hell fire.*

Luk. 16.

Mat. 10.

And yet we may see, that men and women be more afraid to offend man, then

than God, *that can cast both body and soule into hell fire.*

If we should behold a little child fall into the fire, and heare it cry pitifully, an the very bowels should bee burnt out, oh how would it grieve us, & make our very hearts bleed within us: How much more then should it grieve us for to see, not a child, but even our own bodies and soulls cast away for ever by sin, *into the lake of fire that cannot be quenched?* If a man should come amongst us and cry fire, fire, thy house is all of a flaming fire, thy Corn and thy Cattell, thy wife and children, and all that thou hast were consumed by fire: oh how would this astonish us, it would make the very hair to stand upright upon our heads, and tears to gush out of our eyes. Behold then, and see the spirit of God cries out fire, fire, even the dreadfull fire of Hell gapeth ready to devoure, not thy House, thy Corne, or thy Catell, but thy poore soule, and that for evermore. O then how should this break our hard and flinty hearts asunder, and make our hearts to bleed, if we

Note.

have any spark of grace any care of our souls that they may not be tormented *in this Lake of fire for ever.*

I will leave the further handling of this point, untill I come unto the next Verse: where the holy Ghost saith again, the better to make it sink into our hard hearts, *That whosoever is not found written in the book of Life, shall be cast into this Lake of fire.*

Now by *Fire* in this place we must not conceive a materiall fire, like unto ours: but the holy Ghost meaneth here even *the second death*: That is *not of the body onely, but of eternall Death and damnation both of body and soul for evermore.* This is the second death, and by this wee may plainly see there is a double death; *there is the first death, and then the second death.*

A double death.

The first death is the separation of the soul from the body. & this is common unto all: the children of God do die this death as well as the wicked, yet there is some difference: for death is no curse to the children of God, because Christs death hath taken away the sting of

Death is a curse to the wicked.

of death, it can neither dismay, nor hurt them. No, it is just as a door to let our soules into the Kingdome of Heaven. But the second they never taste of: No childe of God needs to feare the second death: *For there is no condemnation to them that are in Christ Jesus.* Now, as the first death is only a separation of the soul from the body; so the second death is a *totall* and also a *finall* separation both of soule and body from God for evermore. And this second death doth stand principally in these three points

A blessing to the godly.

Rom. 8. 1.

Wherein the second death consisteth.

1.

First, that all the wicked and ungodly sinners that lye and die in their sinnes, shall be severed from the glorious and blessed presence of the Lord for ever, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power. 2 *Thes.* 1. 9. Oh what a woefull death is this, to be plucked and haled from the blessed & comfortable presence of God: Wheras our Saviour Christ saith, *Mat.* 5. 8. *That our happinesse, and all the joy of Gods children, shall stand in the beholding of God, and being in his pre-*

sence for evermore Then what misery and what woe will this be unto the wicked, to be cast out of the glorious presence of the Lord for ever, seeing he alone is the fountain of life & happines.

2 Secondly, the second death stands in this, that wicked men and women shall not only be severed in body and soule from the blessed and glorious presence of the Almighty for ever, but they shall be cast into the Lake of fire, and have all their abode with the Divells, and all damned spirits in *Hell*, where there is no joy, nor comfort, nor ease; but weeping, & wailing, and gnashing of teeth. If a man should be cast into a deep and darksome Dungeon full of Toads, and Serpents, what comfort I pray could he have, but to wish for death? This is the death that all impenitent sinners must die: they must be cast out of the sweet and comfortable presence of the Mat. 25. 41. Lord Jesus Christ, and be thrown headlong into the terrible Lake of fire and brimstone, there to bee tormented for evermore.

3. Thirdly, then the third thing wherin this

this second death doth consist is, that all reprobates shal be punished with everlasting perdition; they shall be tormented in body and soule with unspeakable torments, *the wrath and vengeance of God shall seize upon them*, and feed on them, as fire doth on pitch or brimstone; where they shall be ever burning and boyling, and yet never consumed; ever in pain and torment, and never have ease. And to shew the wonderfull torment of Hell, of this second death, our Saviour compareth it unto a Furnace of fire: Now what a wofull torment is it to be cast into a Furnace of fire, and to lye many thousand years therein? this is a torment that cannot bee expressed. Again, he saith, *That their worme shall not dye, and their fire shall not be quenched.* Now what might a man do, if he should have a worme alwayes crawling in his belly, gnawing at his heart? This is the state of all wicked men and women; they shall alwaies have a worme even griefe and anguish of minde ever gnawing at their hearts, and biting at their consciences, & this worm shal ne-

Mar. 13. 24.

Isa. 66. 24.

The misery of the damned after death set forth.

ver die, nor kill them, but be ever gnawing and wounding them. And this condition of the damned in hel is miserable in three respects.

First, in regard of the degrees of it.

Secondly, in regard of the place.

And thirdly, in regard of the perpetuity thereof.

The first appeares in the losse of the blessed Communication with God the Father, Son, and holy Ghost, *In whose presence is life, and at whose right hand there is pleasure for evermore.* And thus shall the wicked bee punished at that day, *with everlasting perdition from the presence of the Lord.*

Psal. 16. 11.

1 Thes. 1. 9

A second degree of their misery consists in the society they shall have for ever with the divel and his Angels, according to that of our Saviour, *Depart from me ye cursed into everlasting fire prepared for the Divel and his Angels.* A punishment which we may guesse at is intollerable to burn, and not to consume; to live, & have no end, it includes all woe and crosses whatsoever: Cursed of Christ himself, cursed of the Angels, whose

Mat. 25. 41.

whose curse will alwaies be, and that is in their consciences: Cursed shal they be likewise of the Divels themselves, whose curse shall bee alwayes in tormenting them; never have rest, never have ease, perpetually howling and crying, which is their musick; their joy, nothing but cursing and blasphemy.

But especially in respect of that horrour, torment, and pain that shall seize upon the bodies and souls of all wicked and ungodly men at the last day, which shall be such as shall make them *cry out unto the Rocks and Mountains to fall upon them, & to cover them: when there shall be tribulation, anguish, and wrath upon every man that doth evill.* Rom. 2. 8. 9.

Secondly, the place shall adde likewise to their misery, and that it is in hel, the proper place of the damned after death: This in the Scripture is called *Hell, the bottomlesse Gulfe, utter darknesse, the fea-full Tophet, the Dungeon of despair, the burning Lake, the holow Cave, and Chaos of all confusion; the grave of perdition, whose furnace is alwayes burning, whose fire is made by* Mat. 5. 22. Revel. 9. 1. Esa. 30. 33.

Gods wrath, and his power upholds it; and it is blown with the bellowes of his indignation, it is unquenchable, ever prepared for the Divel and his angels: And therefore Christ bids them, *Go ye cursed into everlasting fire, &c.* and all to shew the miserable condition of those that are there.

And last of all; the eternity of the punishment that the damned shall suffer there, adds not a little to the misery of the wicked that they shall suffer, & endure the heate and burthen of Gods wrath for ever: It shall never have an end, it shall be without all hope of intermission: for so saith St. *John, The smoke of their torment shall ascend evermore, and they shall have no rest day nor night* What a punishment will this be, let all men and women consider: First, it is the losse of Almighty God, and of his glorious & most blessed presence, which the Saints and Angels alwayes enjoy; which is his love, his mercie his bounty, his beauty, his gracious aspect, and all his eternal Attributes: the losse of Heaven, which is unspeakable,

Rev. 14. 11.

past

past the thoughts of man; the losse of the society of all the holy Martyrs, Angels, and Arch-angls, the glory, riches, and treasures for ever, and never to have an end. So then you see by this which hath bin spoken, what this second death is, and also where it doth consist.

Who they be that shall partake of the second death. 1 Cor. 6. 1.

Now all the question will be, who shall be cast into this Lake of fire, who are they that shal die this second death, which is such a miserable and woefull death? For there is no man or woman that liveth, I think, but they suppose that they shall escape this death, they hope they shall be saved, and so escape this flaming fire, & by that hope they defer their repentance til their old age, til they have no other imployment. And therefore now you shal see who they be that shall be cast into it: Looke, there are some marked out unto us, *Revel.* 21 8. *The fearfull and unbeleevers, and abhominable, and murtherers, and whoremongers, and sorcerers, and lyars, &c. shall have their part in the Lake that burneth with fire & brimstone, which is the secõd death.* So then the holy Ghost teller

telleth us, that all impenitent sinners shall be damned, and be cast into this Lake of fire, which is the second death; for after this there is no repentance, no recovery: there will be a great gulfe, as *Luk. 36.* *Abraham* told *Dives*, between the godly and ungodly; the godly see and behold the ungodly in hell, as *Lazarus* did *Dives* in Hell torments.

Then what a strange thing is this? The holy Ghost telleth us who shall be damned, and cast into the Lake of fire, all impenitent sinners; the blasphemer, the drunkard, &c. and yet no man (almost) will beleeve this. Well, the Spirit of God cannot lye: He saith, *that all the wicked and ungodly sinners shal be cast into the Lake of fire, which is the second death.* Now tell never so wicked a wretch of his sins, as his swearing, &c. and what will hee say? Tush, *God is mercifull, I hope I shall be saved*: Is not this I pray to give the holy Ghost the lye? Tell the drunkard, or the prophaner of the Lords day, that they must one day give an account of this their ill language, and rude behaviour, or that they shall

shall be damned; do they beleive this? Oh no,no;for if they did beleive it,how durst they be so bold to live in sin?Wel, howsoever these vile wretches say,they hope to bee saved as well as the best of them all; yet know, this is the truth of God;the holy Ghost telleth us plainly, *That all unbeleevers, and Theeves and Murtherers &c. shall be cast into the Lake of fire and brimstone,which is the second death.*

But unto you,whose hearts do tremble for fear of these things, whose souls doe melt for feare of this same second death: if you would know how to escape this terrible Lake of fire,and how to avoid this second death, which is the eternall damnation and torment both of body and soule,you shall see how the Spirit of God doth not only shew you how to escape Hell, but to come to Heaven; not only to avoyd damnation in this Lake of fire, but to obtaine Salvation & joy in the blessed and glorious presence of God for evermore.Now see what the holy Ghost here teacheth in the sixt Verse of this Chapter

Blessed.

Such as have part in the first Resurrection, shall escape the second death.

Blessed & holy is he, that hath his part in the first Resurrection for on such the second death shall have no power, but they shall be the Priests of God and of Christ and shall reign with him a thousand years, that is, for evermore.

So then, would you know what manner of men and women shal escape this second death, and eternall damnation in this Lake of Hell fire? why the holy Ghost saith, they, & none but they that have their parts in the first Resurrection. So it is manifest in these words, that there be two Resurrections, and also a double death: the children of God have a double resurrection, and one death: but all wicked & ungodly sinners have one Resurrection, and a double death. So then, let us see what is meant by this first Resurrection, namely, our rising out of the grave of sin, to newnesse of life: this is the first Resurrection. *You that were dead in trespasses and sinnes, hath he quickned. And we are buried with Christ in baptisme; that like as hee rose again to the glory of his father even so we should walk in newnesse of life.*

Ephe. 2. 1.

Rom. 6. 4.

So

So then, would you know whether you shal escape eternall fire in hel, even this second death? then look unto your own soules; are they dead to all your old sins, and new sins? Are they quickned in the inner man? Do you hate sin as well when it is committed by your selfe, as by others? Do you labour to mortifie and keepe under the works of the flesh, and walk in all holy duties of obedience, both to God and man? Remember what is said, *There is no condemnation to them that are in Christ; which walk not after the flesh, but after the Spirit.* Rom. 8. 1.

Blessed and holy are they that have part in the first resurrection: where he shews that none shall be blessed, none shall have part in the first resurrection, and be freed from the second death, but such as be sanctified, to live a godly life, that are partakers of the first resurrection. And therefore if you desire to be blessed, and to escape the second death, which is everlasting damnation both of body and soule, then labour here to live a godly life; for these two, *Justification* and

and *Sanctification* cannot be severed.

Vse. Comfort to the godly.

And this is a very great comfort to all the true members of Christ that do repent, and leave their sins, and doe strive to conquer their unruly passiõs, bearing what wicked men lay upon them patiently, and strive to live a godly life, though they be in misery, in poverty, in want & in the end die in the first death of the body, yet they shal be freed from the second death, that is, from eternall death, the gates of hell shall not prevail against them. And therfore as you love your souls, as you desire to be blessed, and to escape eternal damnation, which is the second death: Labour (I say) to have a part in the first resurrection, to dye unto sin before we die unto nature, and live in newnesse of life.

But as for the wicked and ungodly sinners, that live in sin, delight in sin, that have no part in the first Resurrection; their case is woful, they be subject to the second, that is eternall death and damnation: *For if yee live after the flesh, ye shall also dye.* Rom. 8.

And therefore deceive not your selves

as

as many do, wch think if they come to Church, hear the word once a week, receive the Sacrament once a year, all is well, they hope God will be merciful to them & hope they shal not be damned. Wel, mark what I say, thou maist come to Church duely, thou maist heare the word of God as long as thou liveſt, thou maiſt receive the Sacrament as often as thou wilt, but if thou haſt not thy part in the firſt reſurrection, that is, unleſſe thou live a godly liſe unles thou mortifie thy filthy ſins and ungodly deſires; unleſſe thou become a new creature, ſurely thy eſtate is lamentable and thy part is in the lake of fire and brimſtone, which is the ſecond death. And therefore let no man deceive himſelfe, to think, becauſe he hears the Word, profeſſeth the Goſpell, receives the Sacrament, that therefore he is well enough: No no; though thou hear never ſo much, if thou live in ſin, in ſwearing drunkennes &c. thy eſtate is as wofull as before, becauſe thou art not freed from the ſecond death.

Rom. 6. 8.

Note.

And marke this difference; the children of God have two reſurrections, & one

one death: they rise from sin in this life, unto *a newnesse and holinesse of life*; and they rise at the last day unto eternal life in Heaven, and therefore truly blessed. But graceless & godless sinners have two deaths, and but one Resurrection: they dye in sin here, they are dead in sin, and delight in sin here, and so they dye the first death of the body: & eternall death, *the second death of body and soul in hell*. And as they never had part in the first Resurrection: so the second Resurrection is only to Judgment, to death: nor is that all to dye, and to go to Hell: for they shall be in a Sea of miseries, and in an ocean of calamities; fire continually flaming about them, and yet not wasted, nor they consumed: then the worme of their Consciences which they smothered in their life, shall then bite and gnaw within them, rage and madnesse & most wrathfull indignation be among them, when they shal looke up, and behold the Angels, and Saints triumphing and rejoycing, what a terrour will this be to them, to behold nothing about them but tearfull blacke

divells

Divels to affright them, brimstone and hot burning coals under their feet, the revenging hand of God over them, and his angels powring forth the viols of his wrath & indignation upon them, never ceasing, no intermission, for their torments shall be both comfortlesse & endlesse: they shall be alwayes dying yet never dead; they shall be alwaies in the flame, and yet not have any hope to bee consumed. Their meat shall be griping, hunger, and famine intollerable; their drink shall be Lakes of fire and brimstone; their pleasure shall be howling & roaring of foul deformed fiends, accompanied with Divells, bar arously and cruelly handled. Thus heaven they have lost, which cannot now be purchased: Hell they have received, and the place must needs be endured; and look how many sins and offences they have committedt and run on Gods score, which their owne consciences can testifie, so many kinds of tortures and punishments are severally provided for them in hell: Oh how many causes of weeping and dolefull crying shall those miserable

wretches then endure? They shall howle and weep because they cannot be heard, nor yet appeale from Gods dreadfull judgements: They shall weepe and lament, because their pleasures which they enjoyed in their life time, have bin the onely cause which hath brought them to all these woes and sorrowes: They shall weepe and howle, and cry, and no man pitty them; and shall weepe with bitter tears, because they shall know their miseries are past all recovery, and their repentance too late: then they will begin to curse their birth-day, and their Parents which brought them up, and the paps which gave them sucke, shall they ban and curse and the place & aire that gave them their first breath: & will cry, woe, woe, that ever I was borne to neglect Gods Commandements, and to break his Laws, and neglect his Ministers and holy Word, running after my own invention, saying thus have I justly deserved Hell fire for evermore.

And therfore if you would live when you be dead, you must dye to sin while you be alive: Onely the penitent sinner shall live for ever in eternall life; onely

those which die to sin, shal escape the second death. But the impenitent, that lives and delights in sin here, shall dye for his sins eternally; nay, he shall never taste of the life to come: but as he would not labour to have his part in the *first Resurrection*, so he shall be sure to have his portion in the *second death*; which is so fearfull a thing, that it might make even the flinty heart to breake in pieces, to lye in fire burning for ever, without any ease or end, and never to consume, nor waste away: Oh then let us looke unto it, and labour to have our part and portion in the first *resurrection*, and then shall the second death do us no harme; but wee shall live in joy and happinesse for ever in Heaven with the Almighty, and all the Angels and Arch-angels, and holy Saints shall be our companions for ever, and without end.

15. *And whosoever was not found written in the Book of Life, was cast into the Lake of fire.*

THe former verse did shew to us the execution of the last judgment upon all wicked and ungodly

godly sinners, and of that we spake the last time. Now in this verse wee may observe the different estate of the children of God, and of the wicked: for as there be but two sorts of men *good* and *bad*, *Elect* and *Reprobate*, *penitent* and *impenitent*; the children of God, and the limbs of Sathan: so there bee but two places, *Heaven* and *Hell*, *joy* and *pain*, the *right hand* and *left*: And the reward shall be according, either *blessed* or *cursed*; for as St. *John* saith here, *The Elect shall have eternall life; but they that be reprobates, shall be cast into the Lake of fire.*

First, concerning the Elect, and those that bee chosen in the Lord Jesus, and whose names be written in Heaven: As their lives do differ from the wicked and ungodly, so their estate after this life is far different, for they shall be blessed & happy for ever. And if you doe aske, what is the blessednesse that all the elect shall have? I answer with *Paul*, *The eye of man never saw it, nor ever entred into the heart of man to conceive the hundreth part of this happinesse*, Yet we may

2 Cor. 2. 9.

out

out of the Word of God gather some relish of it, as it is described unto us.

And first and formest this blessed estate of the godly at the last day, stands in this, that God shall be all in all unto us: What good thing soever the heart of man can wish or desire, that will God be unto us. If thou desire wealth, God will be it unto thee: if honor or pleasure, Almighty God will be all in all unto us: nay every child of God shall have, as it were a Kingdome, *Come ye blessed, &c.* Mat. 25. 2. Revel. 21.

1. Wherein mans happiness in death consists. 1 Cor. 15. 8.

Secondly, in the Kingdome of Heaven there shall be no manner of want, for we shall be freed from all sin, and all defects in body and soule shall bee supplyed: And although wee see God now but in part, yet then we shall behold him face to face, unto our eternall comfort, not as in a glasse darkely; but see and behold him even as we are seene, & beheld perfectly: and Jesus Christ, the Lambe of God, which had bin our advocate; and the Vision of the Holy Ghost, not like a Dove hovering, but perfectly & directly, *and we shal then for evermore live in his blessed presence, and raigne with him for* 1 Cor. 13. 8. John 17. 3. Revel. 21. Psal. 7. 15. Revel. 22. 5.

3. Psal. 2. 24. Thirdly, then all the Elect shal be like unto Christ Jesus: so saith *Paul. He shal change our vile bodies, and make them like unto his glorious body.* Christ was most holy, pure, incorruptible, and glorious: even so shal we be; we shall be for ever freed from sin, Sathan, Death, Hell, and the Grave. And at the point of death let us intreat the Lord, that he would be a Fountain of ever-living Water, to besprinkle our soules and hearts, for his Son sake Christ Jesus.

4. Psal. 16. 11. Fourthly, in Heaven we shall reape endlesse joy, and eternall happinesse; and shall delight in praysing God for ever; so as wee shall keepe a perpetuall Sabbath of joy in the service of God for ever. Oh it is a great happinesse to be in the presence of God, for there is glory, and honour, and true content indeed: where we shall have joy without sorrow, a day without night; no valley of tears but a *Sion of glory*, and endlesse comfort. And this shall be done unto all which fear God, and whose names shall be found written in the book of Life.

Vse. Oh then, cursed be these men and wo-

men

men, which think and say, It is in vaine to serve the Lord: or as *Pharaoh* sayd, *Who is the Lord that I should fear him?* Oh no, then men shall know it is not in vain to serve the Lord: for if we will not bee carefull to keepe a good conscience, and serve God aright, and so goe to Heaven by example; we then must expect to goe to Hell with the wicked for company; nay, God will put a difference between them that serve him, and serve him not. And this should encourage all men to labour to abound in holy duties, seeing God will reward even the least worke of our faith.

Mal. 3. 14. Exod. 5. 2.

If thou give but a cup of cold water in the Name of Christ, verily thou shalt not lose thy reward. Though our workes cannot any way merit, yet hee will in mercy, for his Sonne Christs sake, thus crown the good works of his children.

Mat. 10. 42.

And seeing a few shall be saved. O let us labour to be of that little flock, let us above all things seeke this Kingdome of God. If thou obtain this, thou art happy and blessed, although thou lose all the world besides: And if thou lose it,

thou art miserable and wretched, though thou win the whole world. O then what mad men are we, if we do never seek for this, or dream of heaven, untill we have one foot in the Grave, or in Hell: Let us not then thinke to gaine a Kingdome so easily; we cannot goe to Heaven on beds of Down, but we must strive to enter therein; not easily we must take pains, for what is got without? And as life is sweet joy, riches, honor, and pleasure are sweet: So to have for ever without feare of losing, this is a blessed thing; for so it is with them that be in possession of this Kingdome; they shall be out of all feare to lose it, and shall reigne with Christ for evermore.

Thus (in some sort) you may conceive the blessed and most happy estate of all the Elect and faithfull children of the Almighty, which ought to stir us to repent, and turn to God, while we have time and space.

But what shall become of the rest, the ungodly sinners? of them whose names be not written in the Book of *Life*? Alas poore wretches, distressed soules! it

grieves

grieves me to thinke of them it would make a mans heart for to melt, to think on their most woefull misery: And I quake to speake or thinke what shall become of them after this life. The holy Ghost saith here, *They shall be cast into the Lake of fire.* What then shal become of the swearer, drunkard &c. *They shall be cast into the Lake of fire.* And so saith Christ, *Goe yee cursed into everlasting fire, &c.* This is their end, and this is their portion for evermore. Ah miserable wretch, ah vile creature, ah miserable sinner, it had bin far better for them they had never bin borne, or had bin rather Toads or Serpents than men. For besides this, that they shall be cast out of the glorious & comfortable presence of Almighty God & his holy Angels, *They shall be cast into the lake of fire for ever.* Mat. 25.

Concerning which Lake of fire, into which all impenitent and hard-hearted sinners shall bee cast for ever, I have already described unto you, and for a conclusion, to put you still in minde of this Lake, this Hell, this Tophet, this place of torment, which will never have end; I will

will set downe in three severall points, and that briefly.

First, the extreamity of it.

Then secondly, the perpetuity of it.

And thirdly, that it is remedilesse.

All which well considered, me thinks it should make the flinty hearts of sinners to melt and to breake in pieces, for fear they do come into this place of torment, into this Lake of fire.

And seeing the Spirit of God doth repeat it again and again, that all Reprobate sinners shall bee cast into the Lake of fire, it is to shew, that men doe little consider of that, they doe not tremble at it; and therfore he beats upon it, to teach us, that it is a special point to be thought on, to mollifie our hard hearts.

1. The extremity of it.

And first concerning this same Lake of fire: in that it is named here *A Lake of fire*, this noteth to us the extreamity of the torment, that it is a place of endlesse woe and unspeakable paine. The Scripture affords it sundry names, to set forth the unspeakable torments thereof.

Reve 21. 8. *All wicked and impenitent sinners shall be cast into the Lake of fire.* For of all torments

torments, none is so extreame as fire. And Christ saith, *There shall bee weeping, wailing, &c.* and it shall be most hot, and yet most cold, which shews the strangenesse of this fire, &c. Again, *Their worme shall never die, Mark. 9. 44.* That worme that shall gnaw their consciences, even the torment of their consciences. Oh what a wofull thing is this, for any man or woman to have a worme continually to gnaw their bowels within, never to let them alone, or to give them any rest! Such shall the misery bee of the wicked. Again, *Tophet is prepared for the king he cannot escape, and it is deepe and large, and the burning thereof is fire and much wood, and the breath of the Lord as a River of brimstone shall kindle it, Esa. 20. 33.* So as the wrath of the Lord shal be as bellows to blow it, and as a River of brimstone to maintain it. By this you may a little conceive the extreamity of this woefull Lake of Hell fire. But if I had the tongue of men and Angels, I could never expresse it to the full: For as the eyes of Heaven bee unspeakable, so Luk. 13. 28.

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the torments of Hell cannot bee expressed, at that time the full wrath of God shall feede upon the Reprobate, both body and soule, and shall feede upon them for evermore.

Now to the end you might the better conceive the extremity of it, you must know that the torments of Hell be universall, even in all parts of the body, and faculties of the soule at once: the minde, the will, the concience, the affection, the head, the heart, &c. all at once shall be tormented. The paines in this life are for the most part particularly in some part of the body, but in this fire the sinners shall be tormented in all parts at once; and yet wee may see, that some paines there be, as in the *Convulsion*, or the *Stone*, *&c*, which men would not willingly have for a whole world. Alas, what a woefull thing will this be to bee tormented, even in all and every particular member so extreamely? Let one excample serve in this point: The rich Glutton cryes out, *Oh I am tormented in this flame!* Luk. 16. The torment and ſhate was so great, that he would have

given

given even a whole world, if he had bin Master of it, for so much water as would have stuck upon his finger, to have cooled his flaming tongue. Thus you see, that this fire is most extream and woful, and yet men will not beleeve it, they feare it not.

But let every one thinke on the most woful and extreame paine of this Lake of fire, let us make that use which our Saviour teacheth us, *If thy right hand or foot*, that is, any thing never so sweet, or never so profitable, never so deare, or neare unto us, *Let us cut them off, and cast them from us*: That is, let us forgoe, and forsake them all; for it is better to go lame into Heaven, than rich into Hell: it is better to go naked into Heaven, than in costly apparrell to Aell. O therefore let all carnall men, and all ungodly sinners that live in pleasures, and in sin, know they shall pay full dearly for these things, even the losse of their own souls in Hell fire for ever. Mat. 6.

Secondly, as the pains of hell be easeleſſe, and most extreame, so they be endleſſe and perpetuall, no end of them for ever. 2 The perpetuity of it.

ever more. So *Abraham* tells the rich Glutton, *You that be there, cannot come hither*, Luk. 16. And so saith St. *John*, Revel. 21. *It is a lake of fire and brimstone that burneth for ever.* So *goe ye cursed into everlasting fire*, Mat. 25 41 It can never be quenched, when as damned sinners shall lye therein many thousand years, yea, as there bee Starres in Heaven, and yet never to have an end. If a man should but once every thousand yeares, take one spoonfull of water out of the Sea, how many thousand yeares would be expired before he should have empried the same?

On consider this you that forget God; consider this, you which contemne the word of God, prophane the Lords Sabbath, that make no conscience at all of drunkennesse, but rather count it good fellowship, and will brag and boast of it. What a treasure of plagues the Lord hath reserved for the damned? Oh let us thinke often of this, that these same torments be both endlesse and easlesse. Oh what mad men and women, and what fooles we bee, that wee will now enjoy

the

the pleasures of sin for a season, and then to lye in torments for ever? What shall it benefit or profit us, to enjoy a little worldly pelfe, money, lands, or livings here, for to live in all pleasures and delights some sixty or eighty years, and then to bee tormented in Hell fire for evermore? and yet doe we see that such is the extreame folly and madnesse of many men, that they will have their penny-worths here, although they pay never so dear for them in the life that is to come.

3. Remedilesse.

Thirdly, these Torments, as they be endlesse and easelesse, so they bee remedilesse. This we may behold of the rich Glutton in Hell, who would have given a world, if he had bin owner of it, and yet for all that could hee not have it, it was then denyed him. For there is no ease nor remedy in hell, no Redemption after death, no silver nor gold, no wit nor policy, no appealing to another Judge; but he must lye by it for evermore, even in this close prison, untill he hath payed the debt, and uttermost farthing. For if all the blessed Saints and Angels

Angels in the Kingdome of Heaven should fall downe at the feet of Christ, to beg but one soule, it could doe him him no good, Christ would deny them all, they must have the repulse.

Exhortation

Oh then consider this, this it is that ought to make all men for to quake, and all hearts to tremble, that in Hell is no ease nor hope of redemption. This is that which makes the Divels and damned spirits to feare, and to tremble, and yet it cannot move flinty and stony-hearted sinners once to bee afraid. O then I beseech you, let us thinke of these things now in these daies of mercy; now is remedy to be had, now we may avoid this wofull misery, now we may escape this fearfull torment and wrath to come.

If we will now repent, if we will now leave our sinnes, and beg pardon of Almighty God for them, we may escape: but after death there is no time of mercy, but only judgment and torment, but fire and brimstone, and the wrath of God for evermore: And therefore now let us repent, let us bewaile our sinnes, while we have both time and breath to

repent

repent, and live as the servants of God, and not as the slaves of sin and Sathan any longer, and then the gates of Hell shall not prevaile against us, nor the second death triumph over us.

Our blessed Saviour telleth us, that the soul of the poor beggar is more worth than many thousand worlds. And therfore the losse of a soul is greater thā the losse of the whol world: *What benefit were it for a man to win the whol world and presently to lose both life and soul.*

If a man would lose house, land, wife, children, & all that he hath, yet it is nothing in comparison of his soule; that is a losse of all losses, to bee severed from God, and from Christ, and to be in hell torments for ever. Oh then let us know what our soules be worth, and what Christ paid for the ransome of them, & let us learne to prize them above the whole world. But alas, men cannot so esteeme of them: Oh no, men will for one pēny with *Iudas*, or an hours pleasure, hazard losse of soule and body for evermore. Ah poor soul, thou didst never yet know what thy soule is worth,

Christ Jesus saith, it is more worth than all the world. Oh let us esteem of it, and value it, & account all riches, pleasures, or profits as dung, so that our souls, our poore souls may be saved in the day of our Lord. For a conclusion to this purpose, let us remember the words of St. *Peter*, the world, that then was perished, over-flowed with water. Again, St. *Peter* gives us here a good lesson, and els us, that *the heaven and earth which are now, are by the same word kept in store, and reserved unto fire against the day of judgment: and of the destruction of ungodly men.* ver. 9. *The Lord is not slacke, but patient,* ver. 10. *Howbeit the day of the Lord will come as a theefe in the night, in the which the heavens shall passe away with a noise, and the Element shall melt with heate, and the Earth with the works therein, shall be burnt up.*

2 Pet. 3. 6.

2 Pet. 3. 7.

Seeing therefore that all these things must be assolved, what māner of persons ought ye to be in holy conversation and godlinesse; looking for, and hasting unto the comming of the day of God, by the which

which the heavens being on fire, shall be dissolved? but we looke for new heavens and a new earth, according to his promise, wherein dwelleth righteousnesse. Wherefore beloved, since ye looke for such things, be diligent, that ye may be found of him in peace, without spot, and blamelesse. And suppose that the long-suffering of the Lord is salvation.

1 Pet. 4. 7. *Now the end of all things is at hand, be yee therefore sober, and watching in prayer.*

Luk. 21. 4. *Take heed to your selves, least at any time your hearts be oppressed with surfeiting, and drunkennes, & cares of this life, least that day come on you unawares, for as a snare shall it come on all them that dwel on the face of the earth. Watch therefore, and pray continually, that ye may be counted worthy to escape all those things that shal come to passe, and that ye may stand before the Son of man.* For it is he that wil say, *Arise ye dead, and come to judgment.*

Now I have done with the Text, and have shewn you the way to get a good Conscience, and the benefit of it, and

likewise the reward of an evill conscience; which is, *the Lake that burneth with fire and brimstone for ever.* Now I wil not leave you in horror and dread in the conclusion of the Text, being the last words of it, but I will comfort you with the discription of heaven, and the joyes therof, as St. *Paul* relates in the first Epistle of his to the *Corinthians*, 2. chap. vers. 9. *The things which eye hath not seen, neither eare hath heard, neither came it into mans heart, are, which God hath prepared for them that love him.*

If the holy Apostle St. *Paul* being taken up into Paradise, heard such words which cānot be spoken, & are not possible for a man to utter, as he testifieth of himself 2 *Cor.* 12. 3. How should I take upon me to shew you those joyes wch neither eie hath seen, nor ear hath heard, nor ever entred into the heart of man?

Herein I know mens minds will run upon needlesse curiosities, which is no part of my duty to satisfie: as also to shew you mine own devices & imaginations, were a thing to set forth mine

own folly. But so far forth as mans reason may search, & there we must stay; for mans reason in spirituall affaires is altogether foolishnesse: nay rather, so far forth as Gods Word doth instruct us, we may be desirous to learn; as also to be content, although many things be hid from us. Let it therefore be sufficient unto us, if wee may but have a taste of those joyes, and that it pleaseth God in a measure to grant us some knowledge of them.

Adam being in the earthly Paradise, knew not all the secrets and commodities thereof: and how shall we think to attain to the full knowledge of heavenly Paradise? but seeing God doth grant us the understading of these matters but after a sort, he doth it for our good; that seeing these joyes which we can conceive are surpassing excellent & yet the heavenly joyes do surmount our conceits by many degrees further, we might the more be drawn in love with God himself, who hath ordained such rare, unspeakable, incomprehensible, & endlesse excellencies for them that love

him, and live in his obedience.

I will first shew you what a blessed life is, and what they enjoy in heaven: A blessed life is the fruitiō of God himselfe, which is our chiefe good, the most plentifull Fountaine, and treasure of all goodnesse, in whom all godly men that dye in a true and lively faith, and invocation on the Son of God, are raised from the dead, and delivered from all evill: and invited to the quire of Angells and Saints in Heaven; and there behold God the Father, Son, and Holy Ghost; not as in a glasse, or Riddle, or darkly, but face to face, even as I am seene, and live free from all calamities, miseries, diseases, labours, and griefes; and with ineffible joy & comfort celebrate Gods praise in all eternity. For the World is but a valley of teares, and this life is ful of all sorts of miseries; but God in the life to come will wipe them all away, and death shal be swallowed up in victorie; & he will take away the reproach of his people from off the earth. *Esay* 24.8. *He will swallow up death in victory, and the Lord God will*

wipe

wipe away tears from all faces: and the rebuke of his people shall he take away from off tht earth, for the Lord hath spoken it. In so great felicity shal the righteous live for ever, and receive a Kingdome of glory: of which St. *Paul* saith *That must through much tribulation enter into the Kingdome of heaven:* and of this Kingdome we are heirs, and the sons of God the most High: For *David* affirms as much; *Thou O God hast made him to have Dominion over the works of thy hands; thou hast put all things under his feet.* In Heaven wee shall be free from the contagion of sin, and assaults of the Divell, and be so secure that we shal fear none evill: for the Lord wil rule us with his right hand & defend us with his holy Arme. As also considering our own great unworthinesse, we might with the Prophet *David* break forth into the praises of God. *Psal.* 144. 3. and say, *Lord what is man that thou hast such respect unto him or the sonne of man, that thou so regardest him?* Now as the Prophets do stirre up the peoples minds to serve and honour

Act. 14. 22.

Psal. 8. 6.

God, by setting before them the temporall blessings of this life; and therby giving thē an earnest of greater blessings to come, so is the happy estate of everlasting life described unto us by such earthly comparisons, as our naturall capacity can conceive: that we beholding in mind and contemplation, those wonderfull joyes which wee can conceive, may grow into admiration of those heavenly and incredible excellencies which are altogether past our conceit, and far beyond our reach and understanding. For as spiritual blessings do far surpasse corporal blessings, so heavenly joyes do far exceed all earthly glory: yea & these stately secrets of another life, are so much hidden from flesh & bloud, that all the learning of the wise men of the world, can come nothing neare them. That in this case they may truly say with the Astrologers of King *Nebuchadnezzar*, Dan. 2. *It is a rare thing, & there is no other that can declare them, but God himself, whose dwelling is not with flesh.*

But let us a little behold what flesh & bloud hath set down, concerning these joyes

joyes of Heaven. In the Turkish *Alcoran*, that is a booke which they use instead of a Bible, which book *Mahomet* their Prophet left unto them, as the learned have searched out, thus the joyes of Heaven are set downe. Their Prophet promiseth them garments of silke, of all sorts of colours, Bracelets of gold and Amber; Parlours & banquetting houses upon flouds and Rivets; vessels of Gold and Silver, Angels serving them, bringing in Gold, Milk; in silver, Wine; lodgings furnished, cushings, pillows, & down-beds; most beautifull women to accompany them; Gardens & Orchards with delightfull Arbours, Fountaines, springs, & all manner of pleasant fruits, Rivers of milke, honey, & spiced wine, all manner of sweet odours, perfumes, & fragrant scents: and to be short, whatsoever the flesh shall desire to eate: Thus fleshly people have a fleshly Religion, and a fleshly Paradise to inhabite; and sensual men have imagined the joyes of Heaven according to their sensuall delights: and yet to them that have any sence or reason, it cannot chuse but seem

The Turkish Paradise.

to

to end all in a fable. These joyes are seen in Princes Courts, these joyes are seen in the Turkish Kingdome, but the joyes of Heaven are such, that no eye hath ever seen them.

But to leave these deceived Turks to their false and feigned joyes, let us consider what others have imagined, not much unlike to this: which is expressed by way of comparison, of a poore mans miserable estate, suddenly changed into most unlooked for happinesse; whereby the joyes of another life may appear by the miseries of this. As if a poore man that were out of his way, wandring alone upon Mountaines, in the midst of a dark and tempestuous night, far from company, destitute of money, beaten with rain, terrified with thunder, stiffe with cold, almost famished with hunger and thirst, and neare brought unto despaire with a multitude of miseries, should, in the twinckling of an eye, be placed in a goodly large, & rich Palace furnished with all kinde of clear lights, warm fire, sweet smels, dainty meats, soft beds, pleasant musick, fine apparell, and

This change is sudden & unlooked for.

and honorable company, all prepared for him, and attending his comming to serve him, to honour him, & to annoint & crowne him a King for ever. Behold the miseries of this life, and the joyes of another; yet this is but an imagination, and the wit and wisedome of man can devise a great deale more; and yet all are far inferiour in degree to those true joyes that hereafter shall be found. See how the invention of men, blinded with their natural conceits, run all upon outward comforts and sensuall joyes, all for the body, and as for the soule, that is not once remembred.

Now from the devices, inventions, & imaginations of men, all which come nothing neere to the effect of this matter; let us come to heare the Revelation of the Scripture, and if any where this blessed estate be to be found, we shall reade it in the book of the *Revelation*: Wherin although many things be hard and intrigate, and passing mans understanding, yet is this matter lively discribed after a measure, and in a sort under the name of the City of God, and the hea-

heavenly Jerusalem. And strange it is that those matters, that neither eie hath seen, nor eare hath heard, nor ever entred into the heart of man, should so much be opened and revealed, as there we may read, *Revel.* 21.

The description of the place where these joyes are to bee found, under the name of Jerusalem.

First then let us speak concerning the place, then concerning the commodities thereto appertaining. The place is heavenly *Jerusalem*, the city of God, the land of the elect: which the Apostle described after this sort: *And I Iohn* saith he, *saw the holy Citie, new* Jerusalem, *come down from God, out of Heaven, prepared as a bride trimmed for her husband.* Whereof the Prophet *Esay* speaketh in the person of God, *cap.* 65. 17. *For lo, I will create new heavens, & a new earth, and the former shal not be remembred, nor come into minde. But be you glad, and rejoyce for ever, in the things that I shal create. For I, behold I create* Jerusalem *as a joy. And I wil rejoyce in* Jerusalem, *and joy in my people, & the voice of weeping shal be no more heard in her, nor the voice of crying;* & where we shal sing no more the song of

Babylon

Babylon, but the song of *Sion*, saying, *Holy, holy, holy, Lord God of Heaven and Earth.* Revel. 4. 8.

Of this heavenly Kingdome we may say with *David*, *How amiable are thy Tabernacles O Lord of Hosts my soul longeth, yea even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house, they will be still praising thee. For a day in thy courts is better than a thousand: I had rather be a door keeper in the house of my God, than to dwel in the tents of the wicked.* Psal. 84. 1. 2.

These be the Tabernacles of health & security: the Lord himself saith thus: *My people shal dwel in a peaceable habitatiõ & in sure dwellings, & in quiet resting places.* Of this the Lord saith, *I will feed them in a good pasture, and upon the high mountains of Israel shall their food be: there shall they lie in a good fold, and in a fat pasture shal they feed, evẽ upon the mountains of Israel, and shall possesse a Kingdome which cannot be shaken.* And this kingdome of heaven is such a kingdome, that it is past thought; it is very spacious 2 Esd. 7. 53. Isa. 32. 18. Ezek. 34 14.

spacious, it is a Paradise, it is the Kingdome of grace, it is the kingdom of glory, it is the kingdome of our God, the kingdome of Christ, a cœlestiall kingdom, a kingdom not made with hands, but an immortall kingdom, because it is established by grace. It is a kingdome, who hath a King that never dies, nor is subject to change, but hath durance for ever and ever; and at whose right hand are pleasures world without end. It is likewise all glorious within; the gates are of pearle, & the coverings are all of fine gold, and the pavements are of precious stones: Our meat shal be *Manna*, which is the Angels food: our drinke shal be wine, our musick Quires of Angels; and if we desire voices, there shall be the *Seraphims* and *Cherubims*, with the 24 Elders falling down, and saying, *Holy, holy, holy, Lord God of Hosts.* And if we be loath to go to this place, it is because wee doe not know how to come thither, even as a child, that will cry to go from the mother to the nurse. This kingdom is that of which *David* saith, *I had fainted, unles I had believed*

Psal. 27. 13.

to

to see the goodnes of the Lord in the land of the living. In which we believe wee shal see so many & so great good things of the Lord prepared for them that love & expect him. *For since the beginning of the world, men have not heard, nor yet perceived by the ear, neither hath the eie seen. O God besides thee, what he hath prepared for him that waiteth for him.* Isa. 64. 4.

How excellent is thy loving kindnes O Lord! therfore the children of men put their trust under the shadow of thy wings they shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make thē drink of the river of thy pleasures: For with thee is the fountaine of life: In thy light shal we see light. Psal. 36. 7, 8

This is that holy City spokē of in Rev. 21. 21 *& so forwards: of which* St. *John* saith, *The 12 gates are 12 pearls: every several gate was of one pearle, & the streets of the City were pure gold, as it were transparent glasse: and I saw no temple therin; for the Lord God Almighty & the Lamb are the temples of it: and the City had no need of the Sun, nor of the Moon to shine in it, for the glory of God*

did

did enlighten it, and the Lambe is the light thereof: and there shal be no night there; and they need no candle, neither the light of the sun, for the Lord giveth thē light, and they shal raign for ever & ever. Of this heavely City speaketh the Prophet *Esay in this mountain shall the Lord of Hosts make unto all the people a feast of fat things: a feast of wine on the lees, of fat things full of marrow: of wines on the lees well refined.* David resolves thus, *As for me, I wil behold thy face in righteousnes: I shal be satisfied when I awake with thy likeness.* *Thou wilt shew me the path of life: in thy presence is the fulnes of joy, and at thy right hand are pleasures for evermore.* This is the Holy of Holies; it is holy in respect of the glorious company that is in it: for there are none but Saints and Angels; and it is most holy, because the sacred presence of the Deity is there.

Isa. 25. 6.

Psal. 17. 15.

Psal. 6. 11.

Oh glorious Banquet, oh Heavenly seats, O eternall Mansions, in which the soules of the blessed alwaies are repleniſhed, and with all godly joyes shal aboūd. And being adorned with crowns they

they shall assist the Angels singing in a Regall Throne, that shall be made worthy of eternall Life: and which is the highest happines of all, they shall enjoy continuall conversation with Christ Jesus, with his Arch-angels, Angels, and the highes Powers, Thrones, Dominations, Principalities and Powers, that exceed all Gold, precious Stones, and the bright rayes of the Sun.

As for the King of Heaven, nothing can be said sufficiently: for he exceedeth all hearts thoughts: *If Peter*, who saw our Saviours Transfiguration in the Mount in a Cloud, that was but an Image of the glory that was to come, said unto Jesus, *Master it is good for us to be here*, rejecting all wordly pleasures from his mind, in respect of that: what shall we say, when the very truth shall appear, and we hve the fruition of the same? Likewise in the Epistle to the *Hebrewes*, 12.22. we may behold the blessed estate of those that shall enjoy the life to come. *Ye are come to the Mount Sion, and to the City of the living God, the celestiall* Jerusalem, *and to the com-* Mark 9. 5.

pany of innumerable Angels: and to the congregation of the first born, which are written in Heaven, & to God the Judge of all, and to the spirits of just and perfect men, and to Jesus the Mediator of the New Testament. And how this Heavenly City, and new Jerusalem is described, we may read it notably set downe in the 21. of the *Revel.* where by divers earthly similitudes the glory thereof is shadowed: setting forth the same by those things which make earthly Cities famous and admirable: as the great compasse and height of the walls and stately buildings: the gorgious furniture therof, jewels and precious stones, pleasant Rivers, and the Tree of Life in the midst thereof; no night in the City: but let us behold the order and frame of the City, as we may read in the aforesaid 21. Chapter of the *Revelations*, whither still I referre you. The matter declared is as followeth, beginning at the twelfth verse of the Chapter.

This Citie Jerusalem, *had a great wall and high, and at the gates twelve Angels, & the names written, which are*

the

the twelve Tribes of the children of Israel, *On the East part, there were three gates; and on the North side, three gates; and on the South side, three gates: and on the West side, three gates: And the Wall of the City had twelve foundations, and in them the names of the Lambs twelve Apostles. And the City lay four square, and the length is as large as the breadth of it; and the length and breadth of it, and the height of it are equal. And the building of the wall of it, was of* Jasper: *and the foundations of the wall of the City were garnished with all manner of precious stones. And the twelve gates were twelve Pearles, and every gate is of one Pearle, and the streets of the City are pure gold, as shining glasse.* The names of the precious Stones are further there recited.

The Church dispersed through the world. Therefore the gates, East, West, North South.

Oh glorious City of God! *There is a River, the streams whereof shall make glad the City of God, the place of the Tabernacles of the most high: but of which, thou, O Lord, shalt make them drinke of the River of thy pleasures. A Torrent of* pleasure, *a full cup running over, in*

Psal. 46. 4.

Psal. 36. 8.

Psal. 82. 5.

which the Saints of God rejoyce in Christ, cloathed in white, and following the Lambe whereſoever he goeth; and with the Angels ſing to the Lord, ſaying, *Salvation to our God which ſitteth upon the Throne, and to the Lambe, Amen. Bleſſing, and glory, and wiſedome, and thank giving, and honour, and power, and migh, be unto our God for ever, and ever*, Amen.

You ſee in theſe words, how glorious this City of God is, the walls of Jaſper, the foundations of precious ſtones, the gates of pearles, the pavements of pure Gold. And if the walls, ſtreets, and gates be ſuch, how much more joyfull, comfortable, and incredible are thoſe things within the City? for we muſt perſwade our ſelves; that there are many hidden treaſures, and matters of farre more account. Many things ſpoken of the outward place; but thoſe things which are within, are unſearchable. According to that we read, *Revel.* 2. 17. *To him that overcommeth*, will I give to eate of the *Manna* that is hid, and will give him a white ſtone, & in the ſtone a new name written,

written, which no man knoweth, saving he that receiveth it: so secret and hidden are the things within the City.

This Jerusalem is also called a Kingdome, *Luk.* 22. 29. *Therefore* (saith Christ) *I appoint unto you a Kingdome, as my Father hath appointed mee to eate and drinke at my Table in my Kingdom, and sit on seats, and judge the twelve Tribes of Israel.* And to comfort the godly in all wants, distresses, and necessities in this world, Christ saith unto them, *Luk.* 12. 32. *Feare not little flock, for it is your fathers pleasure to give you the Kingdome*, and what greater preferment can they looke for? Yea, which is more, that which but one can have in a Realm, there every one shall be as a King. Else how should it be true which we reade, *Revel.* 3. 11. *Behold I come shortly, hold that which thou hast, that no man take thy Crowne.* And that which the Apostle speaketh of himselfe in the 2 of *Tim.* Chapter 4. verse 7. *I have fought a good fight, and have finished my course. For henceforth is laid up for me the Crown of Righteousnesse. And the*

foure and twenty Elders cast down their Crowns before the Throne of God, Rev. 4. 10. Earthly Princes want no worldly joyes; and they that were Crownes in Heaven, shall far more abound in all happinesse. Those joyes which are highest on earth, are of least account in Heaven, for all shall be Crowned: according to the speech of the Apostle: 2 *Tim. Henceforth is layd up for me a Crowne of righteousnesse, which the Lord, the righteous Judge shall give, not to me only, but unto all them also that love his appearing.* Gods Kingdome is not to be shaken, as our earthly Kingdomes are; nor is it to be compared to our Terrestiall, or temporary Kingdome: no, he hath left those Kingdoms to the sons of men: as to *David, Salomon, Hezekiah*, and the like: His Kingdome is not made with hands, it is past our imagination, and contains in it, all that can be wished or desired: And therefore did *Abraham* forsake his owne Native Countrey, his kindred, and his Fathers house to go out into a Land he knew not whither: And why did *Moses* forsake *Ægypt* &

Gen. 12. 4.

Exod. 2. 15.

not

not onely that, but refused to be called the Son of *Pharaohs* Daughter? Why did so many Patriarchs, Prophets, Saints, and holy men and women, leave their ancient houses, riches, and lay downe their treasures at the Apostles feet, and wander up and downe in wildernesses, and in mountains, and hide themselves in Dens, and Caves of the earth? Surely for this cause, they had respect unto the recompence of the reward, and that was *Regnum Dei*, the Kingdome of God, this heavenly Mansion, where they desired to be, and were assured they should see the goodnesse of the Lord in the Land of the living, which hath a crown that never fadeth, and Salvation that never endeth; an inheritance immortall, and the habitation perpetuall.

Heb. 1. 12.

Acts 5.

Psal. 23. 13.

The place of *Jerusalem*, where God would be worshipped, which was in King *Salomons* time, is now there, which we do call the Holy-Land, which in times past was so famous, that all the Nations had recourse thither. And because Gods Worship and Service, and his manifold gracious blessings, powred

upon that place, therefore is the Kingdome of Heaven compared to this, and called the new *Jerusalem.*

Rev. 3. 12.

Likewise also *Canaan*, that plentifull Land, which floweth with milke and honey, which was the Land that was promised to the people of *Israel* is compared to this heavenly habitation: But as many dyed short of it, and never entred into the Land of *Canaan*; some for murmuring; some for whoredome; some for idolatry, some for one offence, some for anothers, so although we hear of the joyes of Heaven, and of this new City, and many would enter therein, yet for their manifold offences in this time of our life and tryall, many are debarred from thence, and few are made the Citizens of Heaven: therefore if we expect to come to this place of happinesse, we must first be reconciled to God by true repentance; there we must come with Jesus Christ in our hearts by faith, and plead his merits, death, and passion, and so enter into this joy. Thus much for the place: Now for the commodities.

The

The heavenly joyes of the soule.

THe Commodities which belong to this Heavenly Jerusalem, are first, concerning the Soule, being the principal part of man. Secondarily, as touching the body: for the body being joyned unto the soul, shal be partaker of this inestimable and everlasting happines: that both in body & soul the whol man may receive his full perfection, as he was at first created perfect. And whereas it is the chiefest delight of a godly minde to serve God; especiall in the Church, and in the Congregation of this celestiall *Jerusalem*, there shall be no Temple, no Church. *And I saw no Temple therein.* How then? why the presence of God himself, shall be unto them in stead of a Temple, and Church. *For the Lord God Almighty, and the Lamb are the Temple of it.* And therfore why should men be so loath to go into this joy which is so unspeakable? and as St. *Ambrose* saith where we shall have in that Celestiall mansion no joy by measure as in a glasse or cup; no, but a River of joy and comfort

Gen. 1. 26.

Rev. 21. 22.

sort, and as it were, overcome with joy: and this joy is, as it were the wings of the soule, to carry it away through this valley of misery and adversity: For as long as the soul is in the body, it is but as in a prison, like a bird in a cage, having not her usuall liberty.

Thus in the presence of God shall be all happines, and at his Right hand there are pleasures for evermore. And it is said, the 24 Elders fell down before him that sate on the Throne, and worshipped him that liveth for evermore, and cast their Crowns before the Throne: so shall the Saints in Heaven continually sing forth Gods praises, *Rev.* 4. 10. & 14. 1. *The hundred fourty and four thousand which had the name of God in their foreheads, do sing a new song before the throne, and no man could learne that song, but the* 140. *and* 4000 *which were redeemed from the earth*, Rev. 7. *And they were those that were clothed in long white garments, having Palms in their hands, which cried with a loud voyce, saying, Salvation be ascribed to him that sitteth upon the Seat of our God. And all the*

Angels

Angels stood in the compasse of the Seat, which fell before the Seat on their faces, and worshipped God saying, Amen. *Blessing, and glory, and wisdome, and thanks, and honour, and power, and might be unto our God for ever more.* Now shall the minde, heart, thought, and imagination of those that are thus blessed, be filled with all abundance of spirituall comfort. *For now we see,* as St. *Paul* saith, *as it were through a glasse, but then shall we see face to face,* Rev. 22. 4. *Then shall all errour & darknes of ignorance be utterly taken away: then shall we not desire, as now we do in this life, to see God,* as the Prophet *David* speaketh, *My soul thirsteth after thee: Like as the Hart desireth the water brookes, so longeth my soule after thee O God, yea, even for the living God: when shall I come to appeare before the presence of God?* At that time shall our desires be fully satisfied; and that which was denyed the Prophet *Moses*, to see the glory of God in this life, *Exod.* 33. 20. shall then be granted to every one that there shall be placed. Psal. 42. 1.

The griefe of minde, and sorrow of heart,

heart, shall then be utterly removed: no weeping, no mourning, no lamentation to be heard throughout that holy Mountain. *Behold*, saith the Prophet *Esay*, in the person of God, chap. 65. 13. *My servants shall rejoyce, and sing for joy of heart: I will joy in my people, & the voice of weeping shall be no more heard, nor the voice of crying*, Revel. 21. 4. *For God shall wipe away all tears from their eies, and there shall be no sorrow, nor any more pain, for the first things are past*: That is, the calamities, which we suffered in this life, shall not molest us any more. There shall sorrow never be seen, complaint shall never be heard, matter of sadnesse shall never be seen, neither shall evill succeede at any time be feared. No cause of fear, no cause of griefe, for that they shall possesse thee O Lord, which are the perfection of their felicity. In him shall we finde all knowledge, all wisedome, all beauty, all riches, all nobility, all goodnesse, all delight, and whatsoever besides either deserveth love and admiration, or worketh pleasure and contentation. All the powers of the minde shall be filled with

with the sight, presence, and fruition of God, all the sences of our body shall be satisfied. God shall be the universall felicity of all his Saints, containing in himself all particular felicities, without end, number or measure.

He shall be a glasse to our eyes, Musicke to our eares, honey to our mouths, most sweet and pleasant balme to our smell: He shall be light to our understanding, contentation to our will, continuation of eternity to our memory. In him shall we enjoy all the varieties of times that delight us here, and all the pleasures and joyes that content us here. Finally, the soul shall be restored unto the image of God in a full measure, as it was first created, and be throughly beautified and adorned with all Righteousnes and holinesse, all heavenly and spirituall graces. The consideration whereof, must needs be a great comfort unto the children of God, and cause them the moore cheerefully to undergo the troubles of this life.

The heavenly joyes of the body.

The

THE commodities and priviledges of the body also, thus united to the Soule, shall be many: And first to begin with that which I find set downe in the Text. *And the City hath no need of the Sun, or the Moon to shine in it*: that is, *there shal be seen no earthly wants.* For what great temporall blessings is the heat of the sun most comfortable to man and beast, which bringeth forth the fruits of the earth for mans food, and without the which, all things seem to be sad and lowring? But then shal we not need this benefit: for the presence of God shall be more comfortable, and the glory of God shal supply the want of Sun & Moon.

Rev. 21 23.

All things then shal be ministred unto us so abundantly, that we shall not so much as once thinke of any want; whether it be food, or cloathing, or any comfort of this life whatsoever, as the Prophet *Esay* doth worthily expresse it, Chap. 49 10. *They shall not be hungry, neither shall they be thirsty, neither shal the heat smite them, nor the Sun. For he that hath compassion on them, shall leade them even to the spring of waters.* Here

the

the body hath need of rest, but there shal be no night, neither shall there be any need of rest: Here, for fear of theeves & enemies, our houses and the gates of our Cities are shut, but there be gates shall not be shut, but alwayes open, because there shall be no feare of enemies, no feare of future hurts and dangers. They that are oppressed here, had need of defence, of helpe, and comfort, and hardly is to be had in this world, *Eccl.* 5.7. *Ps.* 10. *But there shall violence no more be heard of*, Isa. 60.18. *There shall every ones cause be heard, & every wrong shall be righted. For there shall be no curse*: for not onely the curse of sin shall be cut off, but all occasions of sin shal be far removed from us, & we shall be throughly reconciled unto God, and we shall enjoy perfect peace. As no griefe of minde, so no disease of body shall molest us, neither shall there be any use of physick. All infirmities shall be turned into perfections, and all deformities shall have an end. That which is now the mighty Conquerour of Mankind, that is *Death* shall then be trodden under foot: 1 Cor. 15.

For

1 Cor. 15. *For Death shall bee swallowed up into victory, that with comfort we may say, O Death, where is thy sting? O Grave where is thy victory?* 1 *Cor.* 15. And that which our first Parents could not taste of, nor so much as touch it; that is, *of the tree of life:* (for though they tasted of the Tree of Knowledge of good and evill, yet they were soone cast out of Paradise, lest they should put forth their hand, and take of the Tree of Life also, and eat, and live for ever, *Gen.* 3. 22.) in this *Ierusalem*, even in the midst of the street of it, shall be the Tree of Life, and a common passage unto it, *Revel.* 22. 2. *For this corruptible, shall put on incorruption, and this mortall, shall put on immortality.* Thus shal there be mirth without sadnes, health without sicknes, strength without weakness, life without labour, light without darkness, felicity without abatement, all goodness without any evill; where youth flourisheth, that never waxeth old, life that knoweth no end, beauty that never fadeth, love that never cooleth, health that never diminisheth, joy that never ceaseth:

seth: there shall be pleasure without paine, and all happinesse without any change, and life without the reach and Gun-shot of death; for there shall be life everlasting. Now the Nature of man grieves for the losse of his body, and delights of the world, which faith alone doth ease, that promiseth an undoubted restitution of the body, under a better condition, and assures him an everlasting life, in which shal be everlasting blessednesse: Then (as I have formerly sayd) shall the body be free from all corruption and mortality, and all other casualty or other malady, or any paine or griefe, men shall then be like Angels free from want, and full of felicity: they shall hunger no more, neither thirst, neither shall the Sun light on them, nor any heate; for the Lambe which is in the middest of the Throne shall feed them, and lead them unto the living fountain of waters: And God shall wipe away all tears from their eyes. *I saw no Temple therein, that was made with hands,* saith St. *Iohn, for the Lord God Almighty, and the Lamb are the* Temple of

Rev. 7. 16.

Rev. 21. 3.

it: And the City of this our God, hath no need of the Sun, or of the Moone to shine in it; for the glory of God did lighten it, and the Lambe is the light thereof: And there shall bee no more curse, but the Throne of God, and of the Lambe shall bee in it: and his servants shall serve him, they shall see his face, and his name shall be in their forehead. Oh the joy! oh the sweet harmony and melody, oh the heavenly Musick, which is sung by the Quire of Angels in the Church Triumphant, would ravish a soule on earth if he heard it; we know that here on earth we have musick that doth delight the ear of man very much; but the musick which is above, no eare hath heard: St. *Basil* saith, it is more sweet than devotion, nay more sweeter than contemplation, and far sweeter than all things in this world can be.

Let us therefore be converted to God, with all our hearts, & say, *Oh how great is thy goodnesse, which thou hast laid up* Psal. 31. 19 *for them that fear thee, which thou hast wrought for them that trust in thee, before the Sons of men.* And let us with joy

joy exalt our selves: *Even as the Hart panteth after the water brooks, so panteth my soule after thee, O God: My soule thirsteth for God, for the living God: O when shall I come and appeare before God?* Psal. 41. 1.

There is nothing so bitter and sharpe in this life, but will be sweetned in contemplation of the joy of Heaven and of eternall life: for in Heaven there is neither death, nor mourning, nor wearinesse, nor weaknesse, nor famine, nor thirst, nor corruption, nor want, nor sadnesse at all; so as we may rather be able to say, what is there not there, then what there is: as it is written, *The eye hath not seene, nor eare heard, neither hath entred into the heart of man, the things which God hath prepared for them that love and feare him*: Therefore let no man that hath lived uprightly, feare to die, or doubt of the joyes of Heaven; for as we were all borne, so we must all die: and shall any man think to get that by favour, which God only hath himself by nature, immortality; no, we must change this life, and for this mortall ha- 1 Cor. 2. 9.

bite, put on an immortall habite which never fadeth.

The godly in this life are as warriers, then shall they come to their owne possession: now they are in the skirmish, then they shall be crowned Conquerors; now they are in the tempestuous Sea, then shall they bee in the quiet Haven: now in the heat of the day, then shall they bee in the rest of the Evening. Now in place they are absent from Christ, though in affection they are present with him: then shall they follow him whither soever he goeth: now they suffer trouble with God, though their life be hid in Christ: but when Christ shall appear, they shall also appear with him in glory, *Col.* 3. 3. *And then also shal they receive an incorruptible Crown of Glory. According to that warrant which was pronounced by a voyce from heaven*, Rev. 14. 13. *Write, blessed are the dead which hereafter dye in the Lord, Even so saith the Spirit, for they rest from their labours, and their works follow them*: And what joy will thy soule receive at that day, when she shall be pre-

presented before so honourable and infinite a multitude, before the seat and Majestie of the Holy and blessed Trinity, with recitall and declaration of all thy good workes and travells, suffered for the love and service of God, when there shall be layd downe in that honourable consistory, all thy vertuous deeds, all the labours thou hast taken in thy calling, al thy almes, and all thy prayers, all thy fasting, all thy innocency of life, all thy patience in injuries, all thy constancy in adversities? and for their further comfort, and in a manner wonderfull astonishment, as the wicked shall be vexed with horrible feare, when they shall see the righteous stand in great boldnes, and they shall curse their foolishnesse, and madnesse, for tormenting such unjustly, whom they thought nothing worthy of honour, and yet now see them amongst the Saints of God, *Wisd.* 5. *So shall the righteous in their place go forth, and looke upon the carcasses of the men that have transgressed Gods Will, and holy Law, Esay* 66. *vers.* 24. And looking back upon the dangers which they have

passed, and wherein other men are yet in hazard, their joy shall be so much the more increased: For they shall evidently see, how infinite times they were to perish in this their mortall life, if God had not held his speciall hand over them. They shall see and behold the dangers wherein other men are plunged, and the death and damnation whereinto many of their friends and acquaintance have falne: the eternall pains of Hell incurred, by many that used to laugh and to bee merry with them in the world: *Whereas they shall shine as stars, which have converted many unto God, Dan.* 12. As contrariwise, they that by their evill example, and manifold offences, have bin the cause of the down-fall of many shall suffer intollerable griefe.

In earth, no joy, pleasure, or comfort so surpassing, so strange, and so wonderfull, but will breed a saciety, and wee shall after a while grow weary thereof, either desiring greater, or else longing after variety; for mans nature is given to nothing so much, as to newnesse and novelty. But behold, the joyes of this new

Jerusa-

Jerusalem shall be so diverse, so strange, and so incredible, that we shall never be satisfied therwith. Which in the *Rev.* 21 *The tree of life bears twelve manner of fruits, and gave fruit every moneth: twelve manner of fruits*, there is the diversity of their joy: *giving fruit every moneth*, there is the continuall change: still pleasing thy mind with variety, and ravishing thy sences with infinit delight

And this may make us more eager after those joyes, because we shall not go long without them. For the time of this life is but short, and the time of this thy tryall in this world, is but in a manner a moment. If our time here should bee a thousand years, what is it to one day in the world which hath no night: which be it, that he hath a Sunne rising, yet it shall never have a Sunne setting: an entrance and beginning there is unto these joyes, but the termes and date thereof cannot be told. And as the torments of Hell, whereof I have heretofore spoken, are endlesse, so are the joyes of Heaven beyond all time; as they are remediless. (for out of hell there is no redemption)

so are these joyes without all change or alteration; as they are comfortlesse, so these exceed in all manner of comforts all without reach, without number, without measure.

Thus have I shewed you the joyes of the Kingdome of Heaven, and yet have I not shewed them; for neither can I utter them, nor yet can you conceive them, but we may guesse at them. But that which I have already spoken is sufficient, though not for the worthines of the cause, or for the satisfying of our infinite desires, yet for edifying, comfort, and instruction. And if I should leade you along with my owne devices and imaginations, it were but a matter to delude you: againe, be not desirous to know more than is fit and convenient. For when we have spoken all, or the learnedst in the world expressed all, yet all must come short of this marke, to utter the truth of those joys. For if no eye hath ever seen them, nor heart of man can conceive them, how is it possible, I say, for me to declare them? But that which we doe know, let us gather to our good and

and to our necessary instruction, leaving off to search where God wil give no understanding. Hidden they are and unknowne, that we might the more earnestly desire them, for knowne things grow out of love.

The consideration of these joyes already recited, may be sufficient to establish us, and to confirm us, that there be not in any of us an unfaithfull heart, to depart away from the living God. And who would deprive himselfe of those joyes if they were no other, but such as even our own minds might imagine, or our own hearts conceive? In this case let us bee content, there to make a stop, where Gods word hath set a full point. And blessed be God, who to encourage us in a way of godlinesse, hath granted us thus to behold these incredible joyes, though it be but in a shadow, and as it were under a veile.

Howbeit, to shew you all these joyes, and not apply them, seemeth altogether without use, and without life. The profitable instructions therefore that hence arise, are more than I can utter, yet give me

me leave to recite some, and think not hardly, though I stay you a little longer. For to hear the discourse of those things which pertaine to the Kingdom of Heaven, I my self which have searched more than any of you, should in this respect forsake my dyet, and forget to hear how the clock goes, or the day passes. Suppose we are now busie in the field at harvest, unmindfull to come even to our owne Houses: and surely this is a far better Harvest, and a better grain and commodity than we can gather in. When it pleased God I should devise this for your good, it was with comfort: and therfore I doubt not, but that you that heare it, heare it also with comfort.

How to grow out of love with this world.

The first instruction for our use, may be this, to learn to grow out of love with this present world, and with the transitory pleasures and profits of the same: that so we may prepare our Journey to our long heme, and to our wished home, and to those houses and heavenly Habitations, whose Leases shall never be expired: to our heavenly *Canaan*, and to this new and most beautifull *Jerusalem*.

Howbeit

Howbeit for the most part, wee are so doted and bewitched with the gliftering joyes of this present fading world, that no exhortation or perswasion shal lightly prevail to withdraw our minds from thence. Which thing may lively be set forth to your view, by reciting of a Parable of the custome of a certain Common-wealth, People, and Nation, which were wont to chuse their King from amongst the poorest sort of people, to advance him to great honour, wealth, and pleasures for a time. But after a while, when they were weary of him, their fashion was to rise against him, and despoile him of all his felicity; yea the very clothes off his back, and so to banish him naked into an Island of a far Countrey, where bringing nothing with him, hee should live in great misery, and be put to great slavery for ever. Which practice, one King at a certain time considering by good advice (for al other) though they knew that fashion, ye through negligence, and pleasures of their present felicity, cared not for it; took resolute order with himselfe how to prevent this misery

misery, which was by this means; he saved every day great sums of mony from his superfluities and idle expences, and so secretly made over before hand a great treasure into that Island, wherein hee was in danger daily to be sent. And when the time came, that indeed they deposed him from his kingdom, and turned him away naked, as they had done others before, he went to that Island with joy and confidence, where his treasure lay, and was received there with great triumph, and placed presently in greater glory than he was before.

Simile. This City or Common-wealth, is this present world, which advanceth to Authority poore men, that is, such as come naked into this life, and upon the sudden when they looke least for it, it doth pull them down againe, and turneth them naked into their graves, and so sendeth them into another world, where bringing no treasure with them, they are like to find little favour, but rather eternall misery. The wise King that prevents this calamity, is every one which in this life, according to the counsell of Christ doth

doth seeke to lay up treasure in Heaven against the day of their deaths, whē they must be banished hence naked, as all the Princes of that City were. At which time, if their good doe follow them, as God promiseth, then shall they be happy men, and placed in much more glory then ever this world was able to give them. But if they come without oyle in their Lamps, then is there nothing for them to expect but this, *I know you not.*

This summe of money, is not so much our good deeds, as the forgivenes of our manifold offences, the amendment of our sinfull lives, the godly and religious care of the life to come. That which we are so greatly in love withal, the Apostle gives us counsell to the quite contrary, *Love not the world, neither the things that are in the world,* 1 Joh. 2. he addeth the Reason, *because the world passeth away.* But *he that fulfilleth the will of God, abideth for ever.* Heaven is not in this life, and we must look to be weaned from this world, if ever wee will looke to be in Heaven.

The joyes of Heaven, and the desires of

of the world are quite contrary: for they are too heavy a burthen, and doe hinder us from mounting up so high. And herein for the most part, wee may bee resembled unto the Grashopper, which is borne and bred, liveth and dyeth in the same ground.

The Grashopper hath wings and hoppeth up a little, but presently falleth down again: So many of us have often good motions unto godlinesse, and the life to come, and again all is gone in a moment, and we returned to our old affections in this world, as though all our portion were only in this life.

Those Fowles that feed grosly, never flye high: and they which feede their hearts with things below, cannot have their affections in Heaven. The joyes of Heaven being so rare and excellent, and so surpassing wonderfull, that they might remove those heavy, lumpish and groveling desires of this world. The careless, earthly, and worldly minde, hath no sight nor sence, nor feeling of these joyes. But as the Oxe is fatted in the pasture, and the bird singeth sweetly,

ly, and feedeth without feare, and suddenly the one is driven to the slaughter, and the other is taken in the snare; so they that are given to the world, are lulled asleep in security, untill the time that death striketh with his dart, and endlesse destruction over-whelme them. But where is the man or woman, which can say with the Apostle, *I desire to be dissolved, and to be with Christ, which is best of all?* Phil. 1. *For they that say such things, declare plainly, that they seeke a Countrey,* Heb. 11. 14, *Desiring a better Countrey then is to be found in this world*; that is, *a heavenly Countrey*; *and for them hath God prepared a City,* Heb. 13. 14. *For here wee have no continuing City, no continuing habitation.* Let us therefore seeke a better habitation to come, which is of longer continuance, and free from all miseries.

The next fruit is, that the remembrance of these joyes, teacheth us patience in afflictions, troubles, and distresses. And if we determine to aim at this heavenly place, we must forsake this earthly tabernacle

nacle, and while we live here on earth, we must passe through affliction, and be carried into heaven by a fiery chariot, that our earthly mindes might be purged out, that is, the blacke line of our sinnes, must be purged both out of our minds, and out of our hearts: Christ he was not free from affliction, for hee cryed out, *My God, my God, why hast thou forsaken me?* We must go first to Mount *Calvary*, before we can come to Mount *Olivet*; that is, from a Crosse to a Crown, from earth to Heaven: Our Graves are but as so many folds, which death brings us into, and keeps our bodies till the morning sun of our Resurrection shall appeare, which is the day of our generall Resurrection; for death is but the doore of entrance to a Crowne of glory, which shal never be taken from us. For, how troublesome soever this life is here, yet there shall all troubles griefs, and wrongs be abundatly recompensed. And the Apostle speaketh truely, *Rom.* 8. 18. *The afflictions of this present time, are not worthy of the glory which shall be shewed unto us.* In the

Mat. 27. 46.

126. Psalme.

126. *Psalme*; *They that sow in teares*, saith the Prophet, *shall reap in joy. And he that now goeth on his way weeping, & beareth forth good seed, shall doubtlesse come and bring his sheaves with him. Woe bee to you*, saith Christ, *that now laugh, for you shal waile and weep, Luke* 6. 25. And therefore happy shall they be in another world, who have in good causes suffered wrongs, committing themselves unto God.

Heavenly joyes compared to a Harvest.

This time of Heavenly joyes is compared unto Harvest and what care doth every one take to prouide good & choise seed, that their Harvest may fall out accordingly? Thy seed is thy thoughts, thy words, thy deeds, and conversation. Therefore let me exhort you as the Apostle doth, *Gal.* 6. 7. *Be not deceived. God is not mocked, for whatsoever a man soweth, that shall he also reape. For he that soweth to his flesh, shall of his flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reape life everlasting.* Looke how we sow, so shall wee reap: such as our seed is, such also will bee our harvest. The date of

this our life is but short, but the remembrance of a life wel lead, shal be comfortable for ever: and this shal for ever and ever be an endlesse harvest, stil gathering, stil increasing, never diminishing.

Holinesse

The last thing in the aforesaid 21. Chap. of the *Revel.* is, *That there shall enter into this heavẽly Ierusalem no uncleane thing.* And as in the Prophesie of *Zach.* Chap. 14. 21. *In that day there shall bee no more the Canaanites in the house of the Lord of Hoasts.*

The Canaanites were a lewd people & for the same were driven out of the land; and if they were not worthy to dwel on earth, much lesse shall they bee worthy to be received in Heaven. *Dearely beloved*, saith the Apostle St. *Peter*, 1 Epist. 2. 11. *Abstaine from fleshly lusts, bridle them, keepe them under, for they war against the soule*, Col. 3. 1. *If then yee be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things which are above, and not on things which are on the earth, and mortifie your immoderate affections, and evill concupiscence*

piscence. Remember this peremptory word. *No unclean thing shal enter there* Mat. 5. 8. *Blessed are the poor in heart, for they shal see God.* Heb. 12. 14. *Follow holinesse, without which no man can see God.*

And God grant us this wedding Garment of holinesse, that wee may goe in with the Bridegroome; for wee know what befell to him that wanted it. *Mat.* 22. 11. *Let us worke out our owne salvation with feare and trembling:* being desirous to receive a Kingdome which cannot be shaken: let us pray for grace, whereby we may serve God, that wee may please him with reverence and fear. And seeing we have precious promises, 2*Cor* 7. 1. 2 *Pet.* 1. 4. and that more sure than the Heaven & the Earth, *Heb.* 6. 13. 18. let us cleanse our selves from all filthinesse of the flesh and spirit, and grow up into full holinesse in the feare of God. *For as they that thus doe his Will, shall enter in through the gates into the City, and their right shall bee the tree of Life: so without shal be dogs, and all uncleane persons, Rev.* 22. 14. Let not my

last exhortatiō be forgotten among you. *Enter in at the strait gate*: For it is the wide gate, and broad way that leadeth to destruction, and many there be which goe in thereat: Because the way is strait, and the way is narrow that leadeth to life, few there be that find it.

To adde unto these one of the greatest joyes among all, is Gods mercy: whereof we have a sweet tast in this life. For were it not for that, none at all should enter into that place where those joyes are to be found. For our first Parents by Gods just anger, according to their due desert, were cast out of Paradise, and an Angell set with a sword drawne to keepe the way, that no flesh should returne thither; so the onely gate to leade us in againe, is Gods mercy: Whereof, as the godly and most righteous that are, stand in great need, so let none of us all ever abuse Gods mercy lest we misse of the same. This mercy is called the rich mercy of God, for no treasure is comparable unto it, and as it passeth all understanding, so cannot the deepest reach of man conceive

Gen. 2.

Ephes. 2. 4.

ceive any part of the depth or height thereof: the compasse, the largenesse, the wideneſſe, and breadth of it is such, that it cannot be measured: and therefore it may well be called, as indeed it is, both infinite and incomprehensible. And because no tongue of man can speake it, let Angells bring the message. As we read, *Luke* 2. 14. *Glory be to God in the high heaven, and peace in earth, and towards men good will.* The Lord of his goodneſſe direct our steps to this Throne of mercy, and cloath us with this garment of mercy: and the Lord this day, and this time set his print and seale upon you.

Last of all, for a conclusion, and for admonition in brieſe I will shew you the right way of dying well, and the comfort of it, which in the end brings all this joy and happineſſe. First by the vertue of Christs death, death ceaseth to be any more a terrour or plague, but is made a blessing, and a passage between this and eternall life. Christ is the Key of our graves, and hath opened the Kingdome of Heaven to all beleevers: the day of death is onely terrible, when it is joyned

Admonition to all.

with the apprehensiō of Gods wrath, & wee defend us not with the shield of faith: when we dye, we should rejoyce in the Lord, for the corruption of our nature is quite abolished, and our sanctification is then accomplished. By death our present miseries are removed, and the future are prevented. What happinesse is it to see the glory of Gods Majesty face to face, to live and abide with God, and the holy and blessed Angells for ever? And when wee are joyned to Christ by the bond of the Spirit in our life-time, we shal eternally remain with him in unutterable felicity. Likewise being once certainely assured in conscience of our being in Christ, let death come when it will, wee yet remaine in the covenant, and shal be reunited with him. and taken up to everlasting life: And whether wee wake or sleep, or what ever we doe, let us alwayes beare in mind the end of our life, and that we continually hear the sound of the Trumpet, *arise yee dead and come to judgement*; knowing that the power of our death lyes in our sins; and therefore we must use all

good

good means that our sins may be removed and pardoned. And therfore to weaken the force of death, the best way and course is, to humble our selves, repent us of our sins, amend our lives, a d to trust and relie upon the mercies of God, that we may comfortably say with St. *Paul*: *I live not, but Christ lives in me*, which wee must finde by the testimony of our sanctified conscience, that Christ my Redeemer by his spirit governes me after his holy Will. O how late is that houre for a man to begin to live well, when he must of necessity dye, and depart out of this life: doth any man thinke that God will be content that we should lay our old and rotten bones upon his Altar when we have liv'd all our youthful time in our own delights? no sure, or doe we thinke, that when we have spent all our time and study to get wealth and honour, and then in our old age, when we can doe nothing else begin to pray and serve God? This will be a great cause when we examine our lives, how wee have spent it, to feare death: what wa the reason that Christ loved his Disciple Gal. 2. 20.

John better than the rest? because hee came to him in his youth, while he was young and lusty: indeed God will not be our staffe in our age, if wee doe not serve him in our youth. *Salomon* the wisest King that ever lived, gives this instruction to all posterity, *Remember* (saith he) *thy Creator in the dayes of thy youth*; for our life is but a perpetuall motion, even from the Cradle to the Sepulcher; nor doth our sleepe hinder us in this our journey: wee must still remember our end; and have an eye upon death, for hee hath an eye still upon us at all times: we must not come into the world as *Cato* did, onely to goe out of it again: nor wee must not thinke that God put *Adam* in the garden to eate the fruit, and take his pleasure, and so spend his time in idlenesse; no hee put him into it to dresse it, and looke to it; for saith God, *Thou shalt get thy living by the sweat of thy browes*: nor is this world made for man, as the Sea was for the Leviathan to take his pleasure and pastime in; no, we must labour to run in *Gods Lawes and Commandements*, which will bring

Eccl. 12. 1.

Gen. 3.

Psal. 19.

rest

rest to our soules: He can never shoote well that hath not his eye still upon the marke or white; so no more can a man live well, that hath not his minde on the day of his death. It is a comfort of all comforts, especially to a godly man, to have hope and faith to beleeve he shall rise againe from the grave, for then these eyes shall see those friends againe which death and sinne hath separated; nor must we think that we shall arise voluntarily, but the sound of the trumpet shall be the voyce, which is meant the voice of Christ by his Ministers the Angels, for he shall onely speak the word, as a Judge doth on earth appoint a summons: All must appeare, for at this day of Jubilee, there shall be no more new Moones, as the trumpets was used to be blowne, as the Prophet *David* speaketh in the 61. Psalme, no: *but wee shall have a new Earth, and a new Heaven, where dwelleth all righteousnesse*, 2 *Pet.* 3. 3. when this trumpet shall blow, it shall bee both loud & shril, no eare whatsoever but shal heare this sound, the dampnesse of the earth shal not hinder it, nor the depth of the

the grave shal excuse us; no place though never so remote shall hinder this sound; for it shal be universal, and in every corner of the Earth shall this Trumpet bee heard: for we must remember that our bodies when they are in the earth is but like sowing of seed, for we shall rise againe: the Lord calls to man by his Prophet, saying, *Earth, earth, earth, heare the word of the Lord*; to put him in mind that he is but earth, for at the first earth wee were, and stil we are earth, and earth we shal be again when God but speakes the word: First an Ordinary change by death we must have; secondly an extraordinary change at this day by the power of God; for the Earth and the Heaven shal bee changed by fire. Death is but a change; our bodies must be all changed; for the Text saith, *We shall all be changed: Paul* meant himself too; *we shal be changed*, saith he, this substance of ours shall be altered at the last day; though not with that formality as ours are; to dye & then to be put in a coffin, & then into a Grave; not with such degrees; but wee shall bee suddenly changed, even in the twinckling of an eye, for death is but

Ier. 22. 29

but the first step to earth, and then to glory. Wee shall have likewise a two-fold resurrection, first of our bodies from the grave, & secondly of our souls from sin. *Abraham* he confessed and said, *O Lord, give me but leave to speake this once, who am but dust and ashes.* First, then seeing we are but as the dust of the earth, the earth must then obey when God calls, and render up her dead: So likewise the fire obeyed Gods command, not to hurt the three Children which were put into the fiery furnace; and yet to have power to burne & destroy those that put them into it. So likewise the Sea obeyed Gods command, and was as a wall to the children of Israel, and gave them then a miraculous and dry passage; So the Earth and the Sea must obey Gods voyce at the last day, and yeeld and give up her dead, *the earth shall give up her dead*: and yet the earth devoured some, as it did at Gods command, when *Corah*, *Dathan*, & his company were swallowed up quicke: So at this last day of account, God shall only say the word, and all his creatures must obey

Gen. 18. 32.

Dan. 3.

Exod. 14.

Num. 16.

obey it, for the dew of Heaven is as the dew of hearbs: And as the dew of Heaven waters the flowers in a garden, and the Sunne causeth them to come forth, so will the dew of the Lords Word raise up again at the last day: we know that the dew of Heaven falls suddenly, so will the dew of the Lord fall suddenly and unexpected at the day of our Resurrection, even in the twinkling of an eye, even then in a moment, for the trumpet shall but sound, and all shall arise: It is a divine worke, and it is past our understanding; therefore let us rather admire Gods infinite goodnesse then be too nice and curious to search into them: Then shall this corruptible part of ours put on incorruption, our naturall bodies shall be made glorious bodies, thongh wee have laine a long time in the grave and bosome of the earth moulding and consuming away.

We all know that every night is the dayes funerall, and what is the morning but a dayes resurrection againe: or like the setting of the Sun at Evening, which the next morning shall rise againe: And

we

we all know that when we see or put a roote in the ground that it must lye all the winter, and as wee thinke dead; but in the Spring time (by our hope) wee shall see it revive and shew it selfe by vertue of the Sunne: just so will it bee with us at the day of our Resurrection: for it is a most certaine Argument, that he that can doe the greater worke, can also doe the lesser: For God who did make the world, and also man at first of nothing, can at the day of our Resurrection make us perfect bodies again of something. Therefore O Lord, I beseech thee prepare me for the day of my death, that whither it shall bee by the messenger of death or by the Trumpet of thy Judgements, that at the last day, when I shall rise againe, I may behold thy glorious Majesty, with all thy Royall Army of holy Martyrs and blessed Angels, that I may not bee found with a distracted and guilty Conscience, nor with the Reprobates call to the hills to cover me, nor to the Rockes to fall upon mee; but that I may taste of thy endlesse mercy, and so be received into thy

thy Heavenly Mansion: Therefore my beloved, seeing we looke for such things, *let us be diligent, that we may bee found of God, pure, spotlesse, and blamelesse*: for seeing then that all these things shall come to passe, and bee dissolved, what manne of persons ought we to be in all holinesse and conversation of life. Therefore let us labour while we live here on earth, that we may bee found white as the snow in *Salmon*, and cloathed with the robes of Christs Righteousnesse. Alas, what are we at the best, (as I have said) but dust, earth and ashes, a Coffin of Coffins, yea a Coffin for the Wormes: A little blast of sicknesse carries us away in our youth, and if wee hold out a little longer, we consume and moulder away with old age: we at the best are like but a painted wall, one winters storme quite defaces the beauty of it; so one blast of death carries us quite away to the Grave, and to th earth againe: therefore saith the Prophet, *The dust shall returne to the earth as it was; and the Spirit shall returne unto God that gave it at first*, Eccl. 12 7

1 Cor. 15.

Psa. 68. 14.

And

And let all men remember this that we shall bee found, and rise againe, and stand upon the earth: And then God will finde a sinner at that day (if hee dye without Repentance) as if the sinner had but just committed the act of sin at the same time. *Paul* wil be found although not Preaching, as hee did on earth, but in the condition he dyed, with the same sins, or with the same righteousnesse, as we live or dye in them, for our consciences will then accuse us, our memories witnesse against us, and our reasons will be our Judges at that day; wee shall have no more to say for our selves, then the man in the Gospell; who came in to the Dinner without a wedding Garment on; but marke I pray you; being asked how he came thither, the Text saith, he was dumb, he was silent, he had not a word to say, his owne Conscience accused him, and so he was bound hand and foot, and cast into everlasting fire: And if we would have this wedding garment found upon us, we must first while wee live here on earth, labour to get grace in our hearts, Mat. 22. 11.

hearts, and faith in our soules; we must wholly leave and forsake this sin of Covetousnesse; the Prodigall must forsake his sins of wantonesse: we must doe it
Luk. 15. 20. presently, as *Zacheus* did, who came downe hastily, and received Christ joy-
Luk. 19. 6. fully, and give satisfaction to those men we offended really: we must not deferr the time, or take advise whether it were time yet so to doe, no, wee must with *Zacheus* make our owne will, and bee our owne Executor; and make Christ
Simile. our Over-seer; *Behold Lord, halfe of my goods I give to the poore: If I have done any man wrong, I will restore him foure fold.* God doth not regard the extention, but the intention, not our tongue onely, but the heart: we must not slumber over our Confession; wee must not put away some sins onely, and retaine other some; no, we must put the sword to the throat of sin, and cut them off;
Num. 25. 8. and like *Phineas*, pierce *Zimri* and *Cosbi* through and through: wee must not (if we meane to appear before God blamelesse and spotlesse) leave some beloved sin in our bosome: no, not the sin

of

of our bosome unrepented of, no not our beloved Dalilaes sins: and be like *Naaman*, say, the Lord be mercifull unto me for this sinne, I did not think on it, I had forgot it but pray with *David*, *Cleanse my soule even from my secret sinnes*; sinnes whether I have done to please my selfe or to please others; yea, our whispering sinnes; such sinnes as we have striven so long to hide from God and man, that now we have forgotten them our selves: O saith *David*, *Forgive me the sinnes of my youth*; my sinnes of negligence, and my sinnes of ignorance; there is no sinne so small or little but is able to cast us into Hell for ever: there is no sinne which if it bee unrepented of, but we shall one day tender an account of to God Almighty: else how shall Gods Justice be manifested, if mans offences be not punished: for the manifestation of Gods glory will bee such at this day, that we shall confesse that his Justice is but justly and rightly falne upon us; so shall it bee with a wicked man at his resurrection, he shall not have a word to answer for himselfe, no not

2 King. 5. 18.

Psa. 19. 12.

Psalm 25.

Luk. 16.

a word at al to plead for himself. O what would *Dives* have given that he might have but sent to his five brethren to have warn'd thē of the place of tormēt which he was in: no saith *Abraham* it cannot be; if they will not heare and beleeve *Moses* and the Prophets, they will not beleeve though one arise from the dead: A day there is for man, and a day there is for God, and as there is a day for mans account to be made up in, so there is a day for Gods eternity to bee shewne, Gods account is true, those live long that live well, the Text saith, as you may reade, *Esay* 65. 20. *A child shall dye an hundred yeares old, and the old man shall not live halfe his dayes:* The meaning is, the greatest childe is the honourable old man, for where a young man doth observe Gods Commandements, doth not he deserve more then the old man, that hath spent his whole time in vanity, and in wantonnesse: He that can give an account of his time, and the life of his experience; as how often he hath prayed, and how he hath shed many teares of contrition for his sins, and hath heard

heard many Sermons, and made use of them, and did receive the holy Sacrament, his dayes shall be long in the land: The young man in this case is the old man, because he is the first borne by regeneration and reformation: old age is extracted from youth, a young *Samuel* shall be called before an old *Ely*. We shall meet and see the old ancient Patriarks, as I have said, *Moses*, *Aaron*, *Abraham*, *Isaack*, *Jacob*, the old Prophets, *Elias*, *Ieremiah*, *Daniel*, *Hosea*, *Esaiah*, *Ioel*, *Amos*, we shall likewise behold the 24. Elders, the holy Apostles, *Matthew*, *Marke*, *Luke*, *Iames*, *Iohn*, *Paul*, *Peter*, all the holy Martyrs, *Iohn the Baptist*, St. *Steven*, all those infants which were slaine by *Herod*, with their Olive branches in their hands, saying, *Holy, holy, holy, Lord God of Sabbath, Heaven and Earth is full of the Majesty of thy glory.*

Now who be the twenty foure Elders, it is generally imagined by all Divines, that they be the twelve Tribes of Israel, and the twelve Apostles, which make the 24. Elders; therefore let us cheare

up our Spirits with old *Jacob*, and get up into the Land of Goshen, where wee
Gen. 47. 6. shall see our brother *Joseph*, which will prepare all things necessary for our occasions, and we shall then sit downe with old *Abraham*, *Isaack*, and *Iacob* in the Kingdome of Heaven.

Therefore I pray you doe not put off the thought of this day of death, as, *A-*
Act 26: *grippa* did *Paul*, saying, *I will heare thee another time:* It was Jerusalems fault and sinne that they remembred not their end. Death comes swiftly, not on foot but on horse-back, and on a pale horse. Let us therefore remember our death, and leave sin, that sin may not leave us in the Grave: O let us consider our latter end,
Mat. 25. 8. let us be as the wise Virgins, to have the Oyle of Faith in our Lampes, that wee may enter with the sweet Bride-groome of our soules, to the Land of blisse and eternal happinesse. O that our minds were but answerable to Gods mercies; or if we had as straight soules as we have bodies, then we shōld be perswaded to forsake this idle, sinfull, and wicked world, and to count all as drosse with St. *Paul*;

and

and desire to know nothing more than Jesus Christ & him crucified; then sickneſſe and Death may come as often as is possible, and we shall not be afraid of it. For indeed we cannot by nature be able to beare the pangs of death well, untill we be schooled & instructed by sundry trials & exercises in this life; for the Schoole of adversity is a Christians best Vniversity: Therefore our sincere Conversion before death approaches, ought to appeare; first, in the Examination of our hearts and waies: Secondly, in the confession of our sinnes and manifold transgressions, which we from day to day have committed, and all good orders have omitted, and then likewise that God is just in his Judgements. Thirdly, in begging and petitioning with unfeigned sighes and groanes of the Spirit for pardon, and reconciliation in Jesus Christ.

A dying man must not so much fixe his mind on the pangs and torments of death, as on that blessed estate of eternall life, enjoyed after death, upon which he must fixe the eye of his faith by Jesus Christ.

Wee must looke upon Death in the Glasse of the Gospel, as it is a sound and a sweete sleepe, and an entrance unto Heave: not looking upon it as in the Glasse of the Law, or as it is a curse, and a pit-fall to destruction; for death of it selfe is nothing; It is our ill consciences that makes us so affraid: it is the Coffin, the Sheet, the toling of the Bell, & our friends weeping about us makes death so horrible: Death can doe us no harme, for it is but as a passage to a better life. I would have every Christiã man and woman upon their sick beds to looke for death, and take it patiently and willingly: My first reason is, because the death of every member of Christ is fore-seene and ordained by the speciall Decree and providence of God, yea, the very circumstances thereof: Secondly, then Gods promise, *Blessed are they that die in the Lord, for they rest from their labours, and their workes follow them.* Then thirdly, hee that dyeth in Christ, hath his soule and body really coupled to Christ, according to the Covenant of grace. Then fourthly and lastly, God hath

A comfort to all that dye well.

2 Cor. 3.

hath promised his speciall and blessed presence to the sick and dying that are his: as wee may read in the 43. of *Esay*, where he declares himselfe thus: *When thou passest through the waters, I wil be with thee, and through the Rivers they shall not over-flow thee: when thou walkest throgh the fire, thou shalt not be burnt, neither shal the flame kindle upon thee: for I am the Lord thy God, the holy one of* Israel *thy Saviour.*

Now to dye in faith, is when a man in the time of his death, with al his heart rely himselfe wholly on Gods special love & mercy in his son Jesus Christ: So did the Prophet *David* when he was greatly distressed, encourage himselfe in the Lord his God, with a great deale of faith, saying; *Remember the word unto thy Servant, upon which thou hast promised and caused me to hope: This is my comfort in my affliction, for thy Word hath quickned me. My flesh & my heart faileth, but God is the strength of my heart, & my portion for ever. As* Moses *lifted up the Serpent in the wilderneſſe, even so must the Son of man be lifted up.* Psa. 114. 49. 1 Sam. 30. 49 Psal. 37. 26. Iosh. 3. 14.

That is, when he feeles Death to draw upon him, and to sting him; he then must fix his eye of Faith on Christ exalted on the Crosse, and also crucified for our eternall life.

The very sighes, sobs, and groanes of a repantant and beleeving heart, are prayers before God, as effectuall as if they were uttered by vocall intercession. Such as, *Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline thine eare. He wil fulfil the desire of them that feare him: he also wil hear their cry, & wil save them.* Call to mind the last words of a dying man, mentioned in the holy Scripture. *O Lord I have waited for thy salvation: Father, into thy hands I commend my spirit, Lord Iesus receive my soule.*

Psa. 10. 17. Psa. 145. 19. Luk. 2. 46. Act. 7. 59.

Here is matter of great comfort; mans misery then shall have an end: then his joyes are approaching, and at hand; yea even while he is gasping in deaths pāgs, then is he carried on a sudden by a company of holy and blessed Angells from earth to heaven; from his Crosse to Paradise, from a world of woe, of trouble, af-

affliction, care, anxiety of minde, to a Kingdome of happinesse, and eternall blisse: for in Heaven there is no feare nor sorrow, Sathans envy, nor the worlds malice shall once offer to assaile our bodies, or vex our hearts, & though Sathan came to our first Parents *Adam* and *Eve* in Paradise, and there did tempt them and deceive them, here he dare not come to tempt any: O how blessed is the change, when in every moment of misery joy enters? Imagine you are a poor travailer in the night time, & out of your way, wandring alone upon the mountaines, and far from any house or company, destitute of money, weather-beaten with raine and wind, terrified with thunder, stiffe with cold, wearied with labour, famished with hunger, and almost brought to despaire with the multitude of miseries: mark I pray you, if this man upon a sudden in the twinkling of an eye should be placed in a goodly, large, and rich palace, furnished with all kinde of rich and cleare lights, warme fire, sweet odours, dainty meat, soft beds, pleasant musicke, fine apparell,

rell, honourable company, and all these prepared for him: then to serve him, honour him, and to annoynt and crowne him a King for ever: what would this poor man doe? what would he say? surenothing, but rather in silence admire it, and weepe for joy: nay, far happier then all these are the joyes in heaven, & surely so is the state and condition of every penitent man, which can before he dye make his peace with God; for then shall he be free from all earthly molestation, and from all those troubles which this World brings upon him; for while hee lives here, hee lives but in a vale of misery, and in a valley of teares, tost to & fro with every wind & storm, but he is happy who can say with *Simeon, Lord lettest thou thy servant depart in peace,* & with *David* can say, *my God and my Lord*: then will our Saviour meet us; saying, *Come you blessed of my Father, receive the crowne, receive the Kingdome which was prepared for thee from the beginning of the World*: and then no sooner art thou come unto Paradise, this Heavenly Mansion, this

Luke 2.

place

place of everlasting joy and happinesse, but in stead of sorrow, we shall have joy, in stead of trouble & affliction, we shal have peace and rest for our soules: and for our company we shall have the Angels, and Arch-angels to entertaine us, and hug us, and imbrace us with armes of love: our Saviour performing his promise in giving us a Kingdome; at which meeting the Angels shall sing, the blessed Saints shall rejoyce, all hearts warble, all hands clap for joy, and our poore soules ravished with delight: And if this be the case and state of all penitent and true beleevers, who will not say, *hasten thy comming O Lord, come Lord Iesus, come quickly.* Rev. 21.

O let us present unto our soules the blessed and happy condition of the life to come, and this will bee effectuall to stir us up to every good and holy duty, and to comfort and cherish in all conditions and estates whatsoever, while we live in this sinfull world, and amongst this untoward generation; what will a man care for crosses, losses, and disgraces in this world that thinks of an hea-

heavenly Kingdome? what will a man care for ill usage in his pilgrimage of this earthly Tabernacle, when he knowes he shall be a King at home? we are all (in this time of our absence from God) but even strangers and pilgrims upon earth: here in this life we must suffer indignity, reproaches, scoffes, nay what not, yet all these are for our good, if we can endure with patience, and overcome these temptatiõs with joy & alacrity; for in the end there is comfort, we shal have a better estate to come, yea in the highest heavens; & all this in the mean time, it is nothing but a fitting and preparing of us to that heavenly Kingdome which holy *David* Psal. 84. 10. desired to *be but a doore-keeper, rather then to dwell in the tents of Kedar*: let this bee our hope and comfort howsoever we fare here in this life (that wee have here but a little time to spend) and it will not bee long ere we inherite this Kingdome of glory: Alas, *the afflictions of this life are not worthy of the glory that shall bee shewne us hereafter*: Romans Chap. 8. Ver. 18. And therefore good old *Ignatius* in a burning

ning zeale durst say it. *Come fire, Gallowes, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Divell, let them come upon me, so I may enjoy this treasure of Heaven*: So Saint *Paul, Hee counted all things but dresse in comparison of Christ; I desire to bee dissolved and to bee with Christ*, saith hee, and well might hee say it, that knew what a change would bee one day; for never was cold shadow so pleasant in hot Summer, never was easie bed so delightfull after labour, as shall be this rest of Heaven to an afflicted soule comming thither out of this valley of teares. O then what service should we doe? what paines should we suffer to attaine this rest? were it to runne through fire and water, were it (as Saint *Augustine* said) to suffer every day new torments, yea the very torments of Hell, yet should we be content to abide it: and how much more, when wee may buy it and obtaine it with teares and with Repentance, with a little sorrow and contrition for sinne, which

which wee have brought upon our owne selves, by our disobedience and neglect.

Obedience saith a holy Father is, one of the first steps to Heaven, and to dye in obedience, is to bee willing and ready to goe out of the World when God calls us: As in the *Proverbs*, *Chapter* fourteene, *and* Verse 7, 8. It is thus said, *None of us liveth to himselfe: and no man dyeth to himselfe: for when wee live, wee live unto the Lord; and when wee dye, wee dye unto the Lord: Therefore whether wee live or dye wee are the Lords*: Which words teach us, that in the very houre, and when the pangs of death are upon us, wee should resigne our selves to the Will and pleasure of Almighty God, who first made us, and gave us life: And as *David* did, freely, and with confidence say, *Into thy hands I commend my spirit; thou hast redeemed it, O Lord God of truth.*

Psal. 31.5.

Againe, hee that will surrender his soule into the hands of God, the Crea-

Creator of it, must be resolved that God can, and will receive his soule into Heaven, which none can doe of himselfe, except the spirit of God doth certifie his Conscience that he is Redeemed, Justified, and Sanctified in Jesus Christ, and shall bee likewise glorified. Wee must not feare Death at all; And my reasons are these: First, in all our care wee have occasion to shew our obedience to God Almighty. Secondly, all future sin is prevented by death; and St. *Paul* saith, *that the last that shall bee destroyed is death*, that shewes unto us, that death hath no more power over our bodies, and that our bodies and soules shall be united together againe, and shall receive our reward according to the deeds we have done in the flesh. Thirdly our bodies are brought to a better and far more happy place and blessed estate, where we are insensible of all future miseries, and cease to be any more an instrument, either active or passive in sinne. Fourthly, it gives the soule a free passage to the Cælestiall glo-

ry,

ry, where we shall have the Vision and fruition of God the Father, who was our Creator; the society of God the Sonne, who hath been our Redeemer, and Advocate; the company of God the Holy Ghost, who hath sanctified us. Where sorrow is never felt, complaint is never heard, matter of sadnesse is never seene, evill successe is never feared; but instead thereof, there is all good without evill; life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth: O did we but think on this glorious place afore-hand, wherein are those heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seeke after it untill we came to the possession of it: O how would these heavenly meditations ravish our soules, as if Heaven entered into us before we entered into Heaven.

Thus I perswade my selfe, I have now wonne some, and whom I have wonne, the Lord in mercy keepe: and so I discharge my selfe. For wee are all by our owne disposition, like unto rotte-

tottering walles, still ready to fall. And therefore I would I might say, as it was said to him that suffered with Christ, *This day shalyee be with me, in Paradise.* And if this day your hearts be throughly converted, surely this day you are in Paradise. It was no comfort to *Adam* and *Eve*, to remember they were in Paradise, seeing themselves now cast out. And if we be once placed in Paradise, then let us looke to our standing that wee fall not. For as we are mortall, so are we mutable; and nothing so familiar with us as to change, *Deut.* 5.29. Unconstant we are God knowes, the Lord make us stedfast. And the remembrance of these heavenly joyes, which we have now heard, let that make us stedfast even to the end. And so let us pray, that the Lord in his infinite mercy would correct our present sinfulnesse, erect and build up our further knowledge in him, and direct our future frailty, that we may earnestly desire, advisedly search, truly know, and perfectly fulfill all things that may please him, the ever-living Lord God; whereby we may walke uprightly in his wayes, and

live truly in his love, to our comfort, and his glory; that in the end we may obtaine that long looked for, and much desired beautifull Diadem, wherewith he crowneth all his Elect, and so reigne with him in his everlasting Kingdome, the heavenly *Canaan*, the Land of promise; a Paradise of pleasure: there to behold the delightfull countenance of his most glorious Majesty, and to be filled with the exceeding sweetnesse of his most blessed presence, which is life everlasting: which no heart can imagine, no tongue can utter; nor the wit of man expresse the happinesse thereof. Now I would intreat you to adde this short Prayer, to the effect of the words which you have already heard, that God Almighty may give us both hearts and time, to pray for a pious desolution out of this life, whensoever it shall happen.

A Prayer

A Prayer to the effect of the matter before mentioned.

O Most sweet Lord Jesus Christ, as the Hart brayeth for the Water streames so doth my soule long and thirst after thee my God: O when shall I come to God my Saviour, to see him with these eyes and appeare in the presence of my Bridegroome? When I shall bee looſed from this prison, wherein my soule is miserably captivated? I am weary of this sinfull and wicked World, and with the Apostle, let me say, *I desire to bee dissolved, and to be with Christ, which is best of all.* O Lord Jesu, thou hast numbred my dayes and thou knowest the houre of my death, and thou hast appointed the terme of my Life; my dayes are in thy hand: *For thou hast made my dayes but as a span long, and mine age is nothing unto thee; for what is my life? even as a vapour that appeareth*

Psal. 42. 1.

1 Cor. 7. Phil. 1. 23.

Psal 39. 6. Iam. 4. 14.

peareth for a little time, and then vanisheth away. Therefore, *O Lord teach me to*
psalm 90.12 *number my dayes, that I may apply my heart unto wisdome.* Deliver me from the body of death, when it pleaseth thee, for my soule inclines to heavenly rest; and I desire to goe from darkenesse to light, from paine to pleasure, from this lifes trouble to eternall rest; from my manifold infirmities, to perfection and felicity. Come Lord Jesus, and dissolve me from this body, that now longeth to be with thee: Thou hast said, O Lord, *Where the Master is, there shall be the Disciple*: A little before thy death, thou didst pray thy Father, O Lord Jesu, pray
Ioh. 17. 24 now for me: *Father, those whom thou hast given mee, I will that they shall bee where I am, that they may be with mee, and see my glory which thou hast given me*; for thou hast loved me before the foundation of the World. Let me with thine Apostle cry out, *It is good for me to be here.* O Lord Jesu, be present at my right hand, when I dye, and say unto my
Mat 9. 5. soule, *Son, be of good comfort, thy sins be forgiven thee*: Remember me in thy King-

Kingdome, and ſay in mine eare, *This day ſhalt thou bee with me in Paradiſe.* At length, O ſweet Jeſu, raiſe my body, that in the reſurrection of the Saints, I may riſe to life, and with joy appeare before thee my Judge & advocate, that I may heare thy deſired voice in thine Elect, and to me ſaying, *Come ye bleſſed of my Father, poſſeſſe the Kingdome prepared for you before the foundation of the world*: Come Lord Jeſu, from thy Kingdome of Grace, to thy Kingdome of Glory, and not for any merits or deſerts of mine, but for the Lord Jeſus Chriſts ſake, who is the Son of thy love, and the Lambe of thy boſome, to whom with the Father and the Holy Ghoſt, be aſcribed all honour, glory, power, might, majeſt, and thankeſgiving, from me, and the reſt of Gods people, now and for ever. *Amen.*

Luk. 23. 43.

Mat. 25. 4.

A Preyer for the Morning.

O Lord Jesu, the Iudge of the Quick and the Dead, let thy good Spirit, in the schoole of Discipline, so teach and direct me, that I may so much profit by washing, as to desire thy comming in Glory, & consider the last day of my life, as the sweetest day of my Redemption: and with a joyfull desire expect thee the Son of man, as my Saviour, Advocate, Surety, Bridegroome, my Head, and Bishop of my soule. But, oh my God, keep and guide me, that I may beware of those horrible vices, which in these sinfull, dangerous, and mutable times, and in the end of the world doe reigne among the wicked and ungodly: and likewise from gluttony, drunkennesse, adultery, and immoderate care of this life, knowing that no such can inherite the Kingdome of God: and that I set not my minde or affection too much

much upon delights, riches, profits, preferments, and pleasures of this World, with which our hearts are made so heavy, that they can never come to a serious consideration and desire of Heaven, and the future felicity. But worke in mee the grace to seeke Christ, and his Righteousnesse, and with Saint *Paul, desire to be dissolved, and to be with Christ*, and count all things in this World as dung or chaffe to the knowledge he had of Iesus Christ, and him crucified,

Furthermore, leade me, O Lord, and guide me I beseech thee in the way of all truth and righteousnesse, and so governe all my actions this day, that I run not into any sin, or kind of danger, but that all my doings may tend to thy glory, the good of thy Church, and the discharge of my duty in my life and conversation: defend and deliver mee likewise from all temptations and afflictions in this sinfull world, and from all mine enemies, and from all deceits and dangers of Sathan, the deadly enemy of mankind:

kindle my heart and affection with a fervent zeale of thy sacred Word, that I may observe, learne, and imbrace thy holy Word, and know thy blessed Will, and walke in thy wayes. Strengthen me with thy holy Spirit, boldly, and constantly to professe the honour and service of thy great and Holy Name, lest at any time through frailty of the flesh, or through feare of worldly affliction I fall from thee. O Lord strengthen my weake faith, kindle it more and more in fervency and love towards thee, and in all Christian love towards my neighbours. Suffer mee not O Lord, to receive thy Word any more in vaine; but grant that it may prove as good seede sown in fertile ground, that I may bring forth the good fruite of Repentance in my life and conversation, to thy honour and glory, and the future good of my soule and body hereafter. Give mee a contented minde with my estate, and all other blessings which thou O Lord God, of thy bounteous goodnesse in mercy hast bestowed upon mee, that

that I may use them soberly, discreetly, and bee truly thankefull unto thee for them; grant mee patience in all my troubles and afflictions, which may dayly happen unto mee: And grant oh deare Father, that I neither grudge or repine at thy fatherly correction, knowing them to be tokens of thy love, and instruments of my exercise and tryall; neither that I seeke revenge of my enemies, knowing that vengeance is thine, and that thou wilt repay it in due season: keepe my wandring will and affection from all evill thoughts, my tongue from prophane and lewd speeches, my body: and every part thereof, from all sinfull actions, and outward violence: Let all my love, my faith, my hope, my delight and confidence onely bee upon thee: Open my heart to have pitty upon the poore distressed members of Jesus Christ, whether they be afflicted in body, or minde, or both: Give mee the gift of Chastity, that I may walke honestly, and that I may possesse my vessell, which is the Temple

ple of the Holy Ghost, with Sanctifica. tion and honour, and not in the lusts of the flesh, as the wicked and foolish doe, which know not God. Give me, O Lord, a soft and tender heart, to be sorrowfull for my sins and transgressions that are past, which I have so wilfully committed: thankfulnesse unto thee for all thy mercies and benefits, which thou in thy love hast from time to time bestowed upon me: Let thy mighty hand and out-stretched arme O Lord bee still my defence, thy mercy and loving kindnesse in Iesus Christ thy deare Son, my salvation; thy true and holy Word my instruction: thy grace and holy Spirit my comfort and consolation unto the end of my life: and in the end: and give me grace hereafter to performe that which thou hast commanded me, that so I may live in the feare of thy holy and blessed Name, and also dye in thy favour, that I may rise to life for ever with my Lord Iesus Christ, and evermore dwell with him in the most glorious and joyfull Kingdome, the onely thing which I desire and hope for, through the mertis

rits and mercy of the ſame Chriſt Jeſus thy onely Sonne, and my onely Lord and Saviour: not for any merits or deſerts of mine, for I forſake and renounce all; but for the Son of thy love, Jeſus Chriſt, in whoſe name and words I conclude and ſhut mine imperfect Prayers, in that abſolute forme of prayer, which thy Sonne, and our Saviour taught his Diſciples, ſaying. *Our Father which art in heaven, hallowed bee thy name, thy Kingdome come, thy will be done in Earth as it is in heaven, give us this day our dayly bread, and forgive us our treſpaſſes, as wee forgive them that treſpaſſe againſt us, and leade us not into temptation, but deliver us from all evill, for thine is the Kingdome, power, and glory, for ever and ever,* Amen.

A Prayer-

A Prayer for the Evening.

O Most mighty Lord God, and most mercifull and loving Father, in thy Son Jesus Christ, I sinfull creature am bold to returne unto thee all possible praise and thankes for all thy great and manifold favours, which thou in thy mercies hast from time to time vouchsafed unto mee a sinfull wretch, who am full of sinne and iniquity: I beseech thee favourably to heare my unperfect prayers, and to grant my request and needfull suite, which I offer and make unto thee at this time. Forgive me I entreat thee good Father, all the sinnes that I have committed, from day to day against thy Divine Majesty: And suffer me not, O Lord, hereafter to offend thee any more, that neither sin nor Sathan, nor my unruly passions, may have dominion, or reigne any longer in my mortall body; for I confesse I have herein done wickedly, and have broken

broken all thy Commandements, and have builded a *Babell* of mine owne actuall transgressions against thee, for which thou mightest in thy severe Justice punish me, both in soule and body to eternall death, besides those sinnes which I have this day committed, which none but thine All-seeing eye, and mine owne conscience can testifie. Forgive me all that is past, and poure upon mee, O Lord, the holy Spirit of wisedome and grace, and so govern and leade me by thy holy Word, that it may be a Lanthorne to my feete, and a light unto my steps. Increase my faith; O mercifull Father, that I doe not swarve at any time from thy heavenly Word; but augment in me hope and love, with a care keeping of all thy Commandements: and seeing I live now in these most perilous and dangerous times, let thy fatherly providence defend mee against all changes and chances whatsoever that shall happen in this sinfull World: shew thy mercy upon me, and so enlighten the naturall blindnesse and darke-

darkneſſe of my heart by thy Heavenly grace, that I may daily be regenerated and renewed by the operation of thy Holy Spirit. By the which, Oh Lord purge the groſneſſe of my hearing and underſtanding, which have bin choaked with the cares and pleaſures of this world, that I may profitably reade, heare, and underſtand thy ſacred Word and Heavenly Will, beleeve and practiſe the ſame in my life and converſation; and alſo mortifie and kill in mee all carnall deſires and luſts of the fleſh, that my life may expreſſe my faith in thee. But moſt chiefely I intreate thee, O heavenly Father, to defend my ſoule againſt all aſſaults, temptations, accuſations, ſubtle baites, and deceites of the old enemy of mankind, Sathan, that roaring Lyon, ever going about, and ſeeking whom he may devour: And when I ſhall happen to fall into ſin through the frailty and weakneſſe of Nature, I beſeech thee to worke true Repentance in my heart, that I may be heartily ſorry, without deſperation, truſting in thy mercy

mercy without presumption, that I may amend my life, and become truely religious without hypocrisie; lowly in heart without feigning, faithfull and trusty without deceite, merry without excesse, sad without distrust, and sober without slothfulnesse, and content with mine owne estate, without covetousnesse, which thou hast bestowed upon mee: and likewise blesse that Talent which thou hast but lent me, that I may increase it to thine honour, and for the relieve and maintenance of my charge and family.

Finally, for as much as it hath pleased thee to make the night for man to rest his wearied Limbs and busied minde in it, as thou hast ordained for him the day and Sun-shine to travell, to follow his honest labour and Vocation; grant, oh heavenly Father, that I may so take and enjoy my bodily rest, that my poore soule may continually watch, like the wise Virgins, with the Oyle of faith in my heart, for the second comming of my Lord and Saviour Jesus Christ: and in the meane

meane season, that I be not overcome by any fantasies, dreames, or other temptations, but that I may fully set my minde upon thee, love thee, feare thee, and rest in thee: And then, O Lord, waken me againe in due time, that I may behold the light of the next day to my comfort, still preparing my heart and mind to thy service every day, and my whole lifetime in truth and sincerity, that when I have run the short race of this mortall life, thou maist be pleased to call me, to be partaker of a better, and so I may live and dye, and ever remaine with thee in thy heavenly Kingdome, through Jesus Christ, our onely Lord and Saviour, in whose Name I beg all these graces, in that short and absolute forme of prayer which he hath taught us saying, *Our Father which art in Heaven, &c.*

A Fold for Christs SHEEPE.

Delivered in two Sermons upon the first Chapter of the CANTICLES. *Verse* 6, 7.

The thirteenth impression, corrected and amended by the Author Samuel Smith, *Minister of the Word of God.*

Esay 55. 3.
Hearken, and your soule shall live,

LONDON:
Printed by *W. Wilson*, dwelling in little St Bartholmewes neare Smithfield. 1645.

A Fold for Christs SHEE PE.

Delivered in two severall SERMONS.

CANT. 1. Vers. 6, 7.

Shew thou me, O thou whom my soule loveth, where thou feedest, and where thou lyest at noone; for why should I be as she that turneth aside to the flocks of thy companions?

If thou know not, O thou fairest among women, get thee forth by the steps of the Flocke, and feede thy Kids by the Tents of the Shepheards.

NOw before I enter into the Text it selfe, which I have read unto you, it shall not be amisse for my better proceeding, and

your understanding, for to speake something concerning the Order of placing this Booke, the Title of it, the Subject, and the matter therein contained.

1 Kings 6. First, touching the order of placing this Booke, wherein *Salomon* labours to build up the spirituall Temple of the soule. It is the same he hath observed in building the materiall Temple, where hee framed three Courts; the utmost for the common people, the second for the Priests and Levites; and last of all, the *Sanctum Sanctorum*, the Holiest of Holies, onely for the high Priests to enter in at, and that but once a yeare: even so in this spirituall Temple of mans soule, he hath likewise framed three Courts: First, an utmost Court, which in his booke of *Proverbs*, where all sorts and degrees of men whatsoever are taught and instructed a civill course of manners: Next to that he hath a second Court which is his *Ecclesiastes*, leading men on further in the way of godlinesse and Christian piety: And last of all,

all, hee hath a *Sanctum Sanctorum*; which is the *Canticles*, where not every one, but onely those which delight in Heavenly and Divine Mysteries, may behold the pure, free, perfect, eternall, and constant love of Christ Jesus towards his Church and every faithfull soule; as also the love of his Church towards him, and what great and princely benefits she reapeth by him.

Secondly, for the Title and Subject, or matter of this most excellent Book, as there is *Sabbatum Sabbati*, so is this a *Song of Songs*; because of all that *Solomon* did indite, this is most Divine and most excellent, wherein hee doth most lively and affectionately, by Allegoricall and Paraboliall speeches, cipher out and describe unto us the most holy and perfect love of Christ Jesus, towards the Church his blessed Spouse. For Christ and his Church are here brought in, in this worthy Booke, as two Paramours who are in love the one with the other, as a time of wooing ever goeth

before the ſolemnization of Matrimony, and which in due convenient time have a purpoſe to marry, as *Ioſeph* and *Mary* were firſt eſpouſed before they came together: ſo the ſame order is obſerved in this ſpirituall Vnion betwixt Chriſt and his Church *Iohn* 3. 29. They muſt firſt bee contracted, then afterward married: The Contract is, when a man is regenerate and borne anew, *Revel.* 21. 9. tranſlated out of Nature into Grace, depending onely upon our Saviour Chriſt for ſalvation, and finiſhed and made up in the day of judgement, when all the Elect ſhall ſurely enjoy Chriſt: For ſo witneſſeth the Holy Ghoſt, where it is ſaid, *Let all be glad, and rejoyce, and give glory to him, for the marriage of the Lambe is come, and his wife hath made her ſelfe ready, Revel.* 19. 7. So then this Booke containes in it the wonderfull love, and mutuall affection betwixt our Saviour Chriſt and his Spouſe, the true Church of God, and every true beleever. Thus much may ſerve

Mat. 1. 11

touching the Booke it selfe: wee will now come to the words of the Text.

Shew thou me, O thou whom my soule loveth.

IN the beginning of this Chapter, the Church beginneth to speake to Christ, & being ravished in heart with his love, desires more earnestly to bee imbraced of him, that she might be joyned unto him, and have fellowship with him, preferring Christ Jesus with the blessing and benefits she reapeth by him, before all other things in the world.

In the third Verse shee confesseth her untowardnesse, and her want of power to imbrace Christ: and therefore shee desireth him to draw her heart by his Word and Spirit, whereby she sheweth her earnest desire to receive Jesus Christ.

Verse 4. Shee removes an objection that might bee made, for it might bee said, alas, thou art black and deformed, how canst thou hope then that hee will take any pleasure in thy beauty, seeing that hee is the most pure, blessed and glorious Sonne of God? To this she confesseth, that though by nature shee be blacke, full of blemishes, and naturall corruption, by reason of her origicall sinne and naturall pollutions, as also her actuall transgression; yet notwithstanding being washed in Christs bloud, cloathed with his Righteousnesse, and being decked and beautified with the graces of his spirit Knowledge, Faith, Repentance, Zeale, Patience, Love, Obedience, &c. *shee is faire and comely.*

Now in the sixt Verse she puts up an earnest request unto Christ, that hee would in mercy shew her where hee feedeth his flocke, and where he provides comfort for them in the time of trouble. For Christ being the great Shepheard, his Church on earth seeks onely after him to bee fed, resting

assured that there is but one true shepheard, who feedeth all his sheep with wholsome pasture.

In these two Verses wee have two things to bee considered of us.

Viz.
1. The Request and Petition, the which the Church doth make unto Christ, Ver. 6.
2. The most kind and loving answer of Christ unto his Church, directing her and comforting her according to her Petition, verse 9.

In the first of these wee are to consider two things: First, the Request, and secondly, the reason of the Request.

In the Request note, first the person to whom she reports: *O thou whom &c.*

Second-

Secondly, the Request it selfe, which is twofold.

1. That Iesus Christ would shew her where he feeds his flock wth his holy word & Sacramẽts, to this end, that he would feed her as he fed the flocks of former time

2. Where he provides shelter & shadow in the heat of persecutiõ, as the manner of those shepherds was in those hot Countries, to drive their sheepe to shade in the heate of the day.

And lastly, the Reason, *for why should I be as shee that turneth aside after the Flockes of thy companions?* So that if Christ do it not, it will not be for his honour, nor yet for her good.

The person unto whom the Church seekes for direction.

First, for the person to whom shee seeketh for direction and sure comfort, it is Christ Iesus, the Saviour and Redeemer of his Church and people, whom shee describeth thus: *O thou whom my soule loveth, &c.* That is to say, O Lord Iesus Christ, my onely Saviour and Redemer, whom I love with all mine heart, yea, whom I love most earnestly, above all the World. So as if the question

queſtion were asked, what I love beſt in all the world, I ſpeake it from my heart, it is thou Lord alone.

Doct. 1. Christ Ieſus muſt be beloved with the ſtrongeſt affection of love.

Hence we learne with what affection every Childe of God, and true beleever muſt love our Saviour Chriſt: Namely, with the greateſt and ſtrongeſt affection of love they can: So as if it were asked, what or whom doſt thou love moſt, thou canſt truely ſay with the Church here, the Lord Jeſus Chriſt, *O thou whom my ſoule loveth!* So did Saint *Peter*, whoſe love was ſo great, that he dyed for Chriſt: ſo that hee might very well ſay to Chriſt, when hee asked him this queſtion, whether he did love him or no? *Yea, Lord thou knoweſt that I love thee.* The like is to bee ſeene in *Mary*, whoſe love was ſo great to Chriſt, that in teſtimony thereof ſhee waſhed his feete with her teares, and wiped them with the haire of her head: So that Chriſt gives this teſtimony of her to her everlaſting praiſe, *That ſhe loved much.* So that the Church and Spouſe of Chriſt teſtifie her love to

Ioh. 21. 15.

her Husband in divers places of this most worthy Booke, calling Christ Jesus her beloved, *My beloved spake and said, &c.* And againe, *Stay mee with flaggons, and comfort mee with apples, for I am sick of love,* Cant. 2. 5. Yea, it is a precept given by the Lord God himselfe, that he must have the chiefest love, and the first roome in our hearts: *Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy strength,* Deut. 6. 5. The Lord will not bee satisfied with the love of our eyes, to behold his workes; the love of the eare, to listen to his Word; the love of the tongue, to talke of him; the love of the feete, to goe to the Sanctuary; but the Lord doth require all these loves together in one: So as a man may truly say with *David* the Prophet, Psal. 83. 25. *Whom have I in Heaven but thee? And I desire nothing in earth in comparison of thee.* The Lord cannot abide that a man should have a heart, and a heart; one for God, another for the Divell: We cannot serve

Cant. 2. 10.

God

God and Mammon: wee must not part our love to the world, the flesh, or the Divell: divided it must not be, Christ must have it all. Now the Reasons are divers, to shew with what an ardent affection wee must love Christ Jesus. Mat. 9. 24.

Reas. 1. First, because he is our Husband, and we are his Spouse, for so saith the Prophet *Esay*; *Hee that made thee is thy Husband, whose Name is the Lord of Hosts.* Esay 54. 5. And againe, *Let us rejoyce and give glory to him, for the Marriage of the Lambe is come, and his Wife hath made her selfe ready.* Rev. 19. 7. Now our spirituall service and worship of God is (as it were) a certaine Marriage of our soules unto God. When we take upon us the profession of Christ Jesus, as in Baptisme, then we betroth our selves to Christ, as to an Husband, entring into Covenant with Christ, to keepe us onely to him unto our lives end. So then by this meanes the Lord is become our Husband, and we his Spouse. Now then as an honest man cannot endure that another man should

should have an interest in his Wife, so will not Christ endure that any other should have with him any interest or portion in his Church; *For he is a jealous God Exod.* 20. *verse* 5. So then the force of the reason standeth thus: Gods people, which are married unto Christ, must love Christ alone, because wee are linked and married to him alone, as a Wife to her Husband, unto whom shee alone is bound. Therefore if wee forsake the Lord, and breake the promise wee made to him in Baptisme, and betroth our selves unto others, then will he surely cast us off, give us a Bill of Divorcement, as shamelesse strumpets, and punish us for our unthankfulnesse.

Reas. 2. Secondly, hee loved us first, and best: according to that of Saint *John*, *Wee love him, because he loved us first*, Yea, hee loved us first, when we were his enemies and had made a voluntary separation betweene him and our soules, committing spirituall fornication with sinne and Sathan, Yea as the Apostle *Paul* witnesseth: *Yee that were dead*

John 4. 19.

Eph. 2. 4, 5.

dead in trespasses and sinnes, hath hee quickned. And lest wee should any whit doubt of his love, he hath manifested it, in that *Hee hath washed us from our sins in his blood.* Rev. 1. 6

O then greater love then this can no man shew: Christ loved us first, hee invites us to love him, and shall not wee love him againe? It is a great sin of ingratitude, not to love where we are beloved for our good. And therefore seeing Christ hath loved thy soule so dearely, as to suffer a cursed death, yea, to shed his owne heart bloud to save thy soule; Oh how oughtest thou to love Christ againe? If a man were taken by the *Turkes*, and put to extreame slavery and bondage, where he should remaine for ever, unlesse that a great summe of money were paide for his Ransome, the which hee were never able to pay; how miserable and grievous were the estate of this man! but if one should come, that out of his meere love and affection unto him, pittying his woefull misery and misfortune, should pay his ransome

ransome, and see him free, who can expresse how much this poore wretch were bound unto him? We are all taken Prisoners, and that not by the *Turkes*, which onely can but hold us in temporall bondage; but by subtle Sathan, the Prince of darknesse, where we should have endured not a temporall, but a spirituall and eternall bondage and slavery, and that in Hell for evermore; and nothing but onely the bloud of the Sonne of God could be our ransome. Oh how would this worke upon the affection of every Christian man and Woman, and even binde us to love Christ againe. Now what might move Christ, but onely his love, to give himselfe to death for us? Surely nothing that was in us. *But God, who is rich in mercy,* Ephe. 4. 5. *through his great love wherewith he loved us, even when wee were dead by sinnes, hath quickned us together by Christ, by whose grace yee are saved.* And againe. *Hereby have wee perceived love, that hee laid downe his life* 1 Iohn 3. 16. *for us.* Eph. 1. 7. *By whom* (saith the Apostle)

wee have redemption through his blond; and therefore the love that Christ Jesus hath first shewed unto us must constraine us to love Christ againe.

And last of all, because Christ Jesus is the most excellent in himselfe; and therefore most worthy of our respect: For so saith the Church of God, *My beloved is white and ruddy, the chiefe of ten thousand.* In the World we see it common that some are beloved because they are faire and beautifull; some because they are rich and wealthy; some because they are eloquent and wise, and some because they are very honourably descended. Now Christ Jesus hath all of these: For whatsoever may affect a mans heart, and any way procure love, the same is our Saviour Christ fully and absolute without any shadow of mutability, or change. For Wisedome, hee is the fountaine; for Truth, he is the Author of Truth; for Mercy; he is the Store-house of all mercy; for Riches, hee is the Lord of Heaven and Earth, even the Store-house of durable Riches; and for beau-

Reas. 1.

Cant. 5.

ty, hee is the moſt holy and bleſſed Sonne of GOD, full of grace and Truth.

Vſe 1. Oh how may this ſerve to reprove all carnall and prophane Hypocrites, worldly men, Epicures, Covetous Cormorants who love any thing more than Chriſt Jeſus, and his glorious Goſpell: like the *Gaderens*, who preferred their hogges before our Saviour; yea, one meſſe of Pottage with *Eſau*: that can be content with *Judas* to ſell Chriſt for leſſe than thirty pence, and to undervalue him, as they ſay, *What will you give me?* that love their filthy pleaſures; as eating, drinking, pride, uncleanneſſe as *Dives* did, &c. more than Chriſt, and their owne ſoules, like the *Bethlamites*, let Chriſt lye in the ſtable amongſt beaſts; for they cannot afford him one corner in their hearts.

Againe, it is the ſinne of thouſands that profeſſe Chriſt to bee their Husband and Saviour, that yet breake their Covenant, and ſerve the world and the fleſh; that pretend they love the

the Lord Christ Jesus, and yet betroth themselves unto the World, the Flesh and the Divell, and serve them. Now how could any man be content with this, that his Wife could say she loves him, and yet sets her heart upon another man? So how can wee thinke that God will take it at our hands, if wee will make shew that wee love Christ, and yet are ever dallying with the World, Christs enemy? Oh he is a jealous God, and will never endure it at our hands.

And lastly, by the rule of this Doctrine are the Papists here no lesse to be reproved, who so much rob God of his honour, in calling upon Saints, and praying unto them, nay preferring the Virgin *Mary* before Christ himselfe, giving honour and adoration unto Saints and Angels, making them Mediators and Saviours: they shall find one day, that God will not put up this robbery at their hands; but will shew his jealous and terrible anger and wrath against them, as sacrilegious persons and robbers.

It must stirre up every Christian man to labour to finde his heart ravished with the love of our Saviour, so as hee can say, out of the affection of his heart, *O thou whom my soule loveth!* so if the question were demanded what I love best? I can truly say *I love Christ Iesus more than the whole World, yea I account all things but losse and dung to win Christ.* And where men finde this true affection and love of Christ in them, it is a certaine signe of their salvation, that God hath cast his love on them, that so the love of God drawes him to love againe. As the light of the Sunne lights one the eye, and by it wee see the Sunne againe. And as by the impression in the waxe, wee know the Seale; so by our love to God we know his love to us. Oh how should this cause every man and woman, and every Mothers Childe amongst us, to examine their love towards Christ, that so they may gather some assurance to their owne soules, that Christ hath cast his love upon them. And to doe this, aske mee this

Phi. 3. 7, 8.

questi-

queſtion of thine owne ſoule. Doſt thou deſire with the Apoſtle *Paul*, *to bee looſed, and to bee with Chriſt*? tell me, is it meat and drinke unto thee to doe the Will of Chriſt? Is thy hand ever ready (according to thy ability) to beſtow any thing upon Chriſt, and for the advancement of his glory? Doſt thou labour in the place where thou liveſt, to advance the glorious Goſpell of Ieſus Chriſt? canſt thou bee content to undergoe ſhame, diſgrace, trouble, perſecution, and bonds, yea Death it ſelfe for Chriſts ſake? Doth the remembrance of his comming to Judgement cheere up thy heavy ſoule? And doſt thou cry with the Spouſe of Chriſt, *Come Lord Ieſus, come quickly*? And forſake the delights of the world, with a conteſtation and ſcorne, ſaying with *Solomon*, *Vanity of Vanities, all is but Vanitie*? Theſe be markes and tokens whereby thou mayeſt diſcerne whether thou doſt love Chriſt Ieſus, yea, or no. Note.

But becauſe all men are ready to ſay, that they love Chriſt, or elſe it were

pitty that they ſhould live, and the like; when indeed the love of Chriſt is not in them: I will yet proceed a little further, and obſerve a few notes and markes of this pure and hearty love to Chriſt, which are moſt certaine ſignes of grace.

Markes to diſcerne our love to Chriſt.
1. By our love to his Word.

First, if we love Chriſt, wee will love his Word, delight in it, and eſteeme it above gold and precious ſtone, *Lord, what love have I unto thy Word* (ſaid *David*) *all the day long is my ſtudy in it.* Yea, it is altogether impoſſible for a man to be religious, to feare God, and to love him, that hath no ſound love, nor delight in the Word of God: ſo that by our love to his Word, wee may judge of our love unto Chriſt: no love nor delight in the Word, ſurely no love nor delight in Chriſt: great love to the Word, great love unto Chriſt. In the valuing of this Pearle, *Davids* practiſe is notable, who made *the Teſtimonies of God his heritage, and the joy of his heart*, and eſteemed them above all Gold: yea, above

Pſ. 119.67.

bove fine gold, and therefore seeing most men have no delight in the Word, seldome or never heare it (unlesse it be for fashions sake) read it, or meditate on it day or night: It is a certaine token that the love of Christ is not in them.

Secondly, if we love Christ Jesus with all our hearts, wee will love those whom he loves, his blessed members, true Christians. Hereby (saith Saint *Iohn*) *Wee know that wee are translated from darkenesse into light, because we love the brethren.* *David* testifieth of himselfe, *all my delight is upon thy Saints.* It is our duty to love all, but wee must love the Saints with a peculiar and speciall love, as heires with Christ, and members of the same body with us. Therefore seeing men generally hate the members of Christ, contemne them, and despise them, doth not this make it very apparent that the love of Christ is not in them? *For the World loves her owne. But because I have chosen you out of the world, therefore the World hateth you.*

2 By our love to his Saints.

1 Iohn 3.

Iohn 5. 19.

3 By our obedience.

Thirdly, if we love our Saviour, we must shew it by our obedience unto his Word, and to his holy Lawes: for so saith Christ, *If yee love mee, keepe my Commandements.* Little obedience, little love; no obedience unto Christs Will, no love; hearty obedience, hearty love. And therefore seeing generally men rebell against his Word, and breake his Commandements, though these men should sweare they love Christ, yet are they lyars, and the love of Christ is not in them. For who can beleeve that a Traitor can love his Prince.

Iohn 14. 24.

4 By our suffering for Christ.

Fourthly, if wee love our Saviour, wee cannot endure to heare him blasphemed, his Word contemned, or his Sabbath prophaned, but it will grieve us at the very heart, and we will (to the utmost of our power) defend his cause, as a loving child the cause of his Father: and a faithfull servant the credit of his Master. And withall, it will make us bee content to endure some tryall and persecution for his sake: yea, losse of liberty, wealth, riches,

as

as *Iob* did, yea, life it selfe; who hath so loved us, that he shed his bloud for us. Thus much of the affection of the Church towards Christ Jesus. Now we are to come to the Petitions themselves.

Shew thou me, O thou whom my soule loveth, where thou feedest, &c.

THe Church here, as in many other places of the sacred Scriptures, compares Christ Jesus to a good and a faithfull shepheard as the Prophet *Esay* describes him, *Hee will gather together his Lambes.* And againe, *Behold I will require my flock of the shepheards, and I my selfe will feede my sheepe, and cause them to rest quietly.* This is acknowledged of the Prophet *David: The Lord is my Shepheard, therfore I cannot want.* Yea Christ doth thus intitle himself, saying, *I am the good Shepheard, &c.*

Esay 40.

Ezek. 34.

Psal. 23. 1.

Iohn 10.11

Now

Now the Church of Christ doth put up her request to this great Shepheard and Bishop of his Church, that he would be pleased to tell her where he feeds his sheep, with the preaching of the Word, & the use of the Sacraments, that so shee may joyne with them, there to bee fed and comforted.

Object. *Quest.* But was not this the true Church that moveth this question? what is then that other Church, or Flock she enquires after?

Answ. *Answ.* Howsoever the Church of God is but one in all the World, yet it hath divers hearts. As the Ocean Sea, though but one, yet it is called by divers names, according to the place where it lyes: Eevn so the Church of Christ, though but one, yet it hath divers parts, as the holy Spirit distinguisheth of it, writing unto the seaven Churches which are in *Asia.* Now of the whole Church of Christ, some parts of it be at peace and quiet, free from persecution, when other parts may suffer persecutions and molestations. Now in this

Rev. 4.

place

place, the Church of God in persecution, and great affliction, desireth to know of Christ, *Where he feedes his Sheepe*: That is, where the Church is at rest and peace, where the Word is purely Preached, the Sacraments duely administred, and Discipline duely performed, that she may joyne with them in the service of Almighty God.

Doct. 2. The true note of a sheepe of Christ, to hunger and thirst after the Word of God

From this request and earnest suite of the Church unto Christ, to know where hee doth feede his sheepe, wee may learne that it is a true note of a sheepe of Christ Jesus to hunger and thirst after the Word of God, to enquire where *Christ* feedes his flocke, where the Word is truly and faithfully Preached, and the holy Sacraments truly administred. And this doth our Saviour himselfe observe to bee the care-marke of his Sheepe: *My sheep heare my voice, and I know them, and they follow me: but the voice of a stranger will they not heare.* This affection was in godly *David*, *Oh Lord how amiable are thy Tabernacles?*

Iohn 10. 28.

How

How doth my soule long after thy Altars? O when shall I come and appeare before the Lord in Sion? And this duty is imposed upon every Christian, for to have an earnest affection unto the Word of God. As when a man is hungry, the veines sucking moysture in the bottome of the stomacke, he feels a paine that makes him desire meat: Even so our soules, voyd of grace, and nourishment unto eternall life, should hunger and thirst after Christ and his Righteousnesse, after his Word, which is the true spirituall food of our soules. And till a man bee hungry, hee longs not for meate, he desires not food: So till we see our wants, wee never seek to have our silly soules fed with the Word of God. Now in that so few desire the Word of God, and so few esteeme of it, it shewes that very few doe feele their want of foode, very few can discerne their misery, and wretched estate, but most men run on in sin, joy themselves in their evill wayes, and never say, *Alas, what have I done?*

John 6. 26.

1 Pet. 2. 2.

We

Wee muſt deſire the ſincere milke of the Word, as the Infant the Mothers breaſt. *And as the Hart doth the Rivers of water, Pſ.42.* And as the Church doth here, *ſhew thou mee where thou feedeſt thy Flocke.* Wee ſhould doe as the earth doth in time of drought; ſhe opens her mouth, begging and gaping untill the Lord ſend Raine. The Begger never beggs hard, till he feeles his owne want, and then hee will ſpare no time, no labour, nor words: So untill wee ſee our owne wants, wee will never ſeeke for the ſpirituall foode of our ſoules. But they be bleſſed which *Hunger and thirſt after Righteouſneſſe: Matth.* 5.6. though we thinke we be happy when we feele no want: as it is a common thing to ſay, I never doubted of my ſalvation, I would bee loath my conſcience ſhould ſo trouble me, &c. But certainely it is the beginning of Grace, to finde our ſelves to want grace. Thoſe that doe eate meate upon a full ſtomacke, it doth them leaſt good: ſo they which are full, and feele not the want of the Word,

Word, it doth them little good.

Reason 1 And the Reason is, that if we doe not hunger and thirst after the holy Word of God, wee can never enjoy the variety of all those good things which are treasured up in the Word, to make us truely happy; forasmuch as all good things which wee have, and doe enjoy in this present life, they are appendances to the Word; by which Word, and by Prayer, they are sanctified unto us. Now it is got and obtained no other way, but by thirsting after it: As the blessed Virgin saith in her Song, *Luk.* 1.15. *He filleth the hungry with good things, and the rich he hath sent empty away.* Which may serve to comfort the distressed Children of God, which shewes their thirsting affection, by their great labour and travaile, to heare the Word Preached, though they meete with mocking and scoffing for it, by such as are farre from thirsting after it of themselves.

Secondly, if wee should not eagerly seeke after the Word of God,

we

we ſhould never know how much we are beholding unto the Lord for the manifold graces and bleſſings, which wee receive every day from our moſt mercifull God thereby. For ſo ſaith *Salomon*, *The perſon that is full deſpiſeth the Honey Combe; but unto the hungry ſoule every bitter thing is ſweet*, So that when we ſhall ſee our ſpirituall poverty without the Word, that wee ſhould even faint and ſtarve, and conſume away, it will then make us prize the excellency of that benefit wee enjoy, when wee have the ſame truely and ſincerely Preached and taught amongſt us. Prov. 27. 7.

Vſe 1. Seeing this longing deſire after Chriſt and his Word, is the badge and the brand of the Sheepe of Chriſt, of the true Church and Children of God: This Doctrine then maketh a plaine diſtinction betwixt the Sheepe of Chriſt, and the ſtinking Goates of Sathan. The ſheepe of Chriſt long after their Shepheard, deſire to be inſtructed by him: hunger after the true Word Preached and taught; wiſh

wish for the Sabbath, *Enquire where Christ doth feede his sheepe*, in the green pastures of his Word and Sacraments: but the Goates of Sathan loath the Word, and the Preaching of it; *they* Ezek. 34. *tread downe the pastures of the sheepe, &c.* Yea, they are weary of it, they will not goe to the doore to heare, *Malac.* 2. 13. they can be content as well to want it, as to have it: so as hereby wee may judge our owne estates, whether wee be the true sheepe of Christ, or the stinking goates of Sathan; the children of God, or the limbes of the Divell. Dost thou love the Word of God more than thine appointed foode? Tell me, dost thou desire to be taught in the Word? Enquirest thou where Christ doth feede his sheepe with good pasture? And dost thou delight in the Word? *Iohn* 10.27. These are the markes of Christs sheepe, and may minister comfort unto thy soule, that thou art one of those that belong unto his Fold. But if on the contrary part, thou loath and abhorre the Word of GOD, and hast no desire

desire at all to tread in Gods House, but spendest the Sabbath irreligiously, vainely; and prophanely, at the Dice, at Cards, Bowles or Tables: Oh deceive not thine owne soule. It is a signe thou art none of Christs Sheepe, but one of the stinking goates of Sathan; *And there will come a day of separation, when Christ Iesus, the great shepheard, will divide the sheepe from amongst the Goats; when he shall set the Sheepe on the right hand and the goates on the left.*

This same Doctrine doth serve to reprove three sorts of men.

First, Atheists, that thinke it lost labour to be religious, and that there is no good got by hearing Sermons, and leading of a godly life. Oh it hath ever bin the cursed thought of a mans heart to thinke so, as was used in the time of the Prophet *Malachy*: *It is lost labour to serve the Lord, and what good commeth there by serving of God?* Oh then let such be warn'd betimes, that if they looke to have any comfort in death, and after death, that now they labour to

be approved for the sheepe of Christ.

.2 Papists.

Secondly, the Papists, which keepe poore men in miserable ignorance and blindnesse: And all others which seeke by all meanes possible to hinder Christ sheepe from endeavouring to be taught, which otherwise would enquire, *where Christ feedeth his sheepe*, where the Word is truely Preached and taugh, and the Sacraments duely administred. These are like the Scribes and Pharisees, *who shut up the Kingdome of Heaven; that will not enter themselves, nor suffer those that would.* Whereas the Scriptures doe require of all men *the spirit of discerning*. Ephes. 5. 15. *Try the spirits, whether they be of God*; that so they may allow of those things that are good, and be without offence till the day of Christ: otherwise if they follow their false teachers, they are sure to perish, *For where the blinde leade the blinde they both fall into the pit of destruction.*

Mat. 15. 14

For all protestants.

Then thirdly, all carnall and secure worldlings, who, although they doe enquire where they may buy a good bar-

bargaine, or to get a good purchase, and labour for that, yet never enquire *where Christs feedes his sheepe.* Oh it is a wonder to see how men doe covet pleasures, profits, and preferments: These they seeke for with might and maine. Surely by this they declare to the whole world, that they are none of Christs sheepe: For if they were, *they would heare his voyce, and follow him,* Iohn 10. 27.

Seeing the true Church of God doth here seeke unto Christ Jesus for to bee taught and directed, we learne that it is the duty of the true Church of God to acknowledge Christ Jesus alone for their great Pastor and shepheard, the onely head and chiefe Bishop of his Church, and therefore to bee ruled by him, and his Word alone, to be content to be led and governed by this great Pastour and Shepheard of the Church, *Iohn* 10. 28. *I am the true shepheard, and doe know my sheep, and am knowne of mine. This is acknowledged by* Peter *in the behalfe of all the Disciples; Master, to whom shall wee goe? Thou*

Doct. 3. The Church of God doth acknowledge Jesus Christ for her chiefe Shepheard.

Thou hast the words of eternall life, and Christ hath promised to be present with his Church, even to the end of the world. And againe he saith, *that where two or three are gathered together in my name, I will be in the midst amongst them.*

Eph. 2. 22. Col. 2. 19. Mat. 28.

Reas. 1. And the reason to bee marked and well considered, which serves likewise for the confirmation of this point of Doctrine unto us, is because the worke of salvation is wholly and onely wrought by him, and no part thereof is reserved to any Creature; as the Apostle witnesses, when he saith, *That amongst men there is no other name given under Heaven, whereby we may be saved, but onely by Iesus Christ.* And likewise St. *Paul* saith, *that hee is able perfectly to save them that come unto God by him.*

Heb. 1.

Vse 1. This condemnes the Church of *Rome*, as no true Church of God. First, because they will not content themselves with our Saviour Christ, to bee their great Pastor and generall shepheard, but they have set up the Pope as his Vicar, and matched him, yea, preferred

ferred him before Jesus Christ. Nay they will not be content with that pasture which Christ alloweth for his sheep; the green pastures of the Sacred Word, and cleare streames of his blessed Gospell; but they will feede upon the filthy trash, and filthy drugges of their owne devising: the fond and foolish devices, inventions and traditions of men, of their Popes and Cardinals: So as they declare to the World they are no sheepe of Christ, *In that they will not heare his voyce, and follow him*: Nor be content with the foode he hath prepared for them, but feede upon the filthy and foule puddles of mans traditions. Ioh. 10. 27.

Vse 2. This may serve to admonish all the faithfull Ministers of Jesus Christ, which stand in his stead: that they teach nothing but the truth of God, wholsome Doctrine, not their owne devices and dreames, to please their Auditors eares, but not profit their soules. So on the contrary part, you that are the hearers, must content your selves with the pastures of Gods Word,

the plaine and pure Preaching of the Word of God, and not to be carried away to listen after strange Shepheards, that teach erroneous Doctrine that may corrupt: or the devices of man, which may tickle the eare, and not worke grace in the heart. And such are the wicked Doctrines of the Church of *Rome*, which will putrifie and poyson mens soules, than edifie them; as their Doctrine of Merits, invocation of Saints, and praying for the dead, and a thousand the like. The which, because they have no footing in Gods Word, are here condemned, as no wholsome pasture for Gods sheep to feede upon. And thus much for the Churches first Request. The second followeth.

And where thou causest them to lye downe at noone.

FOR the better understanding of these words, wee must know how that it was the manner of the shepheards in those hot Countries to drive their sheep to the pasture in the morning;

ning, and after, when the Sun waxed hot, to drive them to the water, and at noone to carry them to some shadow, where they might rest in the heate of the day, lest they should bee annoynted with the scorching heat and beames of the Sun.

So here the Church of God, and the spouse of Christ, compares Christ Iesus to a faithfull and true shepheard, and intreates him to tell her where he doth feede his flocke: that is, his faithfull people to finde shelter and comfort in the heate of persecution, when the Sun is hottest at noone-day: that is, in the greatest and hottest persecution of the Church of God, in the most dangerous and troublesome tryals, and times of great extreamity, as it was in Queene *Maries* dayes, which is here meant by noone-day, when the Sun is most hot and scorching, according to that of oulr Saviour, speaking of one sort of evill hearers: *And when the Sun was up they were parched, and for lack of rooting, it withered away.*

From whence wee obserue a twofold instruction.

1. That the Church of God sometimes is in the very heate of persecution.
2 That Christ the good shepheard, even then forsakes not his but at Noon-day, even in the extremitie of the same, provides a shadow and place of comfort and refreshing for all those who are his sheepe.

Doct. 2. The Church of God sometimes is in the very heate of persecution. 2 Tim. 3. 12 Ps. 54. 19.

First, wee are to be taught here, that it is the Will of the Almighty, that his Church sometimes should bee tryed. And it is his Will, that sometimes his owne people should undergoe persecutions, According to the rule of the Apostle Saint *Paul*. *Whosoever will live godly in Christ Iesus, must suffer persecution.* This is expresly taught by the Prophet *David*, *Great are the troubles of the righteous, but the Lord delivereth them out of all.*

This was the condition of the Israelites in Ægypt, who remained a long time in cruell bondage under *Pharaoh*. Exod. 1. 12. And in Queene *Hesters* time, how were the children of God in the heate Hest. 2. 25.

of

of persecution? This was the state of the whole Church of the Hebrewes described thus: *That some were racked, and would not be delivered, that they might receive a better resurrection: and others have been tryed by mockings, and scourgings; yea, moreover, by bloud and imprisonment. They were stoned, they were hewne asunder, they were burned, slaine with the sword, wandring up and downe in sheepe-skins, and in goate-skinnes, being destitute, afflicted, and tormented; whom the world was not worthy of, &c.* This we might further consider in the example of *Paul*, *Iob*, *Ioseph*, *David*, *Ieremiah*, and the like, whose lives are as a plentifull Store-house to testifie this truth; that the people of GOD doe many times endure terrible afflictions, and divers and sundry tryalls. And this have wee had experience of in this Land: as in the dayes of Queene *Mary*, when the Sunne did parch, and that the fire of persecution was great, to the wasting of the bodies of many learned Divines, and deare children of God: So

Heb. 11 35

By *Latimer*

Bishop *Ridley.* B. *Cranmer.* M. *Bradford.*

So that if wee hope to live with Christ in the Church triumphant, we must first dye with him here in the Church militant. For none shall reigne with Christ there, that have not suffered with him in this world: nor none shall have their teares wiped from them in the Kingdom of Heaven, that have not first shed them on the earth. Thus having seene the Doctrine, that is, the state and condition of Gods Church here upon earth, to undergoe sometimes many and grievous afflictions. Now let us see the Reasons, that so the Doctrine may leave the greater impression in every one of our mindes, and in out affections.

Reas. 1. In regard of Gods enemies themselves, which know not the Father, nor his Son Christ Iesus, they have nothing to stop their cruell rage and divellish malice, as our Saviour witnesseth, when he saith, *They shall excommunicate you: yea, the time shall come, that whosoever killeth you, will think that he doth God service: And these things will they doe, because they have not knowne*

know the Father, nor yet me: So that it is no mervaile though the enemies of Gods Church doe ſtrive againſt the faithfull ſervants of God, being ſtirred up thereunto by the inſtigation of Sathan, ſeeing that they know not God, nor Jeſus Chriſt, but have their eyes blinded by Sathan, the Prince of the world, and the pleaſures of this life. Iohn 15. 1.

Reaſ. 1. The Lord ſuffereth his children many times to undergoe ſome ſharpe and bitter tryals of affliction, and to ſuffer even the ſcorching heate of perſecution, to make knowne the patience vertue, and graces of his children; as St. *Paul* ſaith, *It is neceſſary that affliction ſhould come, that the Elect may bee manifeſted who they be.* As it is impoſſible to know the valour of the Souldier, if hee lye alwayes in the Garriſon, and never come into the field: ſo it is unpoſſible for to know the patience, obedience, and love of Gods children till tryall come. And therefore God would have *Abraham* tempted to make his faith knowne. So *Iobs* patience, *Davids* piety, and *Pauls* courage,

rage, &c. The earth which is not tilled and Plowed up, will yeeld nothing but bryers and thornes. And Vines will waxe wilde, if they be not pruned and cut. Even so the unruly affections of our hearts, as so many noysome weedes, would quickly over-runne the whole man, if the Lord by sanctified afflictions should not manure us. *It is good therefore (said* Ieremy) *for a man to beare the yoake in his youth.* And in another place the same Prophet saith, *Moab hath kept his sent, because he was not powred from vessel, but hath been at rest ever since his youth.* There are besides these, divers other Reasons, wherefore the Lord doth thus exercise his deare children in this life with many crosses and afflictions: as to humble them for sinnes past, and to prevent sinne in them for the time to come. Because when we shall perceive that the onely weapon whereby Satan woundeth our soules, is sinne, it would make us repent of sinnes that are past, and be wary of sinnes for the time to come: and likewise to humble the

Lam. 3. 17.

Ier. 48. 11.

pride

pride of our hearts: for knowledge puffeth up, and in whatsoever things we goe before our brethren, naturally we waxe proud of the same. Now the Lord Almighty by these afflictions, like a skilfull Physitian, lets out the superfluous humours of pride and vaine-glory, then we shall perceive what we are by nature.

Vse 1. Well, let us then make some use of this same Doctrine to our selves. Wee have had a long Morning, and yet we are in peace and rest: but it will not alwayes be morning, the Sun will arise, and it will be Noone-day; the Lord will have a time of tryall. It is the Lords usuall dealing, after a long time of peace, to bring some tryalls, that the Elect and true Christians may be truely discerned. Of all things in the world, the Lord cannot endure that his sacred and glorious Gospell should bee contemned and despised, as it is at this day amongst us. Oh then, seeing we must even looke for a tryall, let us prepare and furnish our selves with all needfull vertues, with patience, with courage, and

and zeale, &c. Alas, any thing will serve the turne now to be a Christian, a small matter: but if in the time of triall we shrinke, or else yeeld unto the enemy, then we shall shew that we are but hypocrites and cowards. Oh then let us bee good souldiers now in the time of our peace, provide and sharpen our weapons against the time of War. Let us reckon what it will cost us to be the sheepe of Christ, losse of lands, livings, liberty, country, yea life it selfe; yea to resolve by the helpe of God never to be ashamed of the Gospell of Jesus Christ, let persecution come never so fierce or hot upon us.

Vse 2. Secondly, wee learene hereby not to promise to our selves worldly peace and prosperity, while wee continue here. For this life is the time of a Christian mans warfare; neither must we looke to finde Heaven upon Earth: for if we will be Christs Disciples, we must take up his Crosse and follow him; we must not dreame of a victory before wee fight. For it is the lot of the godly to suffer persecution: yet this may be the com-

comfortt and ſtay of a Chriſtian ſoule in the middle of them all, that the Lord will diſpoſe of them ſo, as that they ſhall worke to the beſt to them that love God, and never depart from us, but ſhall leave a bleſſing behind them, ſo that we ſhall be ſure of this, that we ſhall gaine more in the Spirit, then we can loſe in the fleſh.

Vſe 3. Thirdly, ſeeing it is the will of God, that his owne true Church and faithfull children ſhall be tryed, and undergoe the heate of perſecution, let us here learne to be wiſe and circumſpect, neither to thinke that we are out of Gods favour if wee be tryed, or to thinke the worſe of the Goſpell of Chriſt, becauſe the croſſe and ttyall goes without it. We are ready to thinke that the Lord loves us not, or that the Goſpell, the which we profeſſe, is not good, or Orthodox-all, becauſe we ſee it ſcandalized by them of *Rome*. Well, it is that which God will have. It is the condition of our Saviour Chriſt before us; and unleſſe we looke the ſervant ſhould be greater then the Maſter, it muſt be our lots.

Then

Doct. 4. Christ leaves not his *Church* in the heate of persecution, but provides comfort for them.

Then secondly, wee learne from hence, that though it may bee sometimes Noone-day with the Church of God, hot and bloudy persecution, yet Christ hath ever a shelter and a shadow for his chosen people; hee hath for them a place of shelter, shadow, and comfort: he is ever present with his Church and people in the hotteſt time of persecutions and afflictions to comfort them, to refresh them, to ease them of their misery, to deliver them. This the Lord expresseth; *For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment in mine anger I hid my face from thee for a litele season, but with everlasting mercy have I had compassion on thee.* Esay 54. 7, 8. This doth the Prophet *David* make manifest, that nowithstanding the rage and malice of Gods enemies, *Hee that dwelleth in heaven shall laugh them to scorne, the Lord shall have them in derision.* Psal. 2. This comfort is excellently set forth by the Prophet. *But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel* Esay 43. 1, 2.

feare

feare not, for I have redeemed thee: I have called thee by thy name, thou art mine: when thou passest through the waters, I will be with thee, and through the flouds, that they shall not over-flow thee: when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord God. What a mischiefe had *Herod* invented against the *Messiah*; so privately, as that hee disclosed the secret of his heart unto none, but pretended to the Wise men, that his intent was to worship him; yet the Lord did bring his device to nought, and *Ioseph* and *Mary*, with the Childe *Iesus* was delivered. *Peter* being cast into Prison, should even the next day have beene executed, yet through the Prayers of the Church was delivered. This same Doctrine is further cleared by the examples of *Ioseph*, *Iob*, the Church in *Egypt*, *Daniel*, the 3. children, *Sidrach*, *Misbach*, and *Abednego*, who for a time endured shame and reproach of the crosse; yet afterward the Lord returned unto them when the

Mat. 2. 12.

Act. 12. 16.

Gen. 11. 14
Exo 21. 1
Dan 6. 23.
Dan. 3.

time of refreshing came. So that howsoever Gods Children may be under the heate of persecution for a time, it shall be but for a time, he will not leave them destituee of helpe for ever, but will in the end deliver them.

Reas. 1. The reasons serving to confirme this Doctrine are manifest: First, consider the Titles by which God is called a Father, to shew the care that he taketh over his Church, as his Children, to provide for them, and to governe them. For what Father will not save his childe, if possible he can, from fire, or water, or some other imminent danger? *Now then, if wee that are evill, know not how to helpe our Children, how much more shall our heavenly Father, that knoweth all things, give good things unto his children?* Againe, Christ is called a Shepheard, as the Church doth confesse in this place. Now will the shepheard see the sheepe goe astray, and not bring them into the right way againe, or suffer the Wolfe to devoure the sheepe, and not rescue them? And what shall we thinke, that Christ the true

Rom. 6 4.
Iohn 10. 1.
Mat. 7. 11.

true ſhepheard of his Church will bee more careleſſe of his flocke, whom he hath purchaſed unto himſelfe with no leſſe price then with his owne heart-bloud, than an earthly man is of his ſheepe. Seeing then that Chriſt Jeſus is the King of his Church, and the ſhepheard of his ſheepe, we need not doubt but that he will defend his Church, and ſave his ſheepe, ſo that none ſhall be able to deſtroy them, nor take them out of his hands.

Secondly, our weakneſſe and naturall corruptions are not hidden from the Lord: *He knoweth whereof we be made, he remembreth that wee are but duſt*, And therefore ſaith the Apoſtle, *God is faithfull, that he will not ſuffer us to be tempted above that we are able, but will even give the iſſue with the temptation, that we ſhall be able to beare it.* So then whether wee conſider the Office of Chriſt, as a ſhepheard, to keepe his Church, or the mercy of Chriſt, that is, ever ready to cover the wants of his ſervants, making their affections to be but momentary; in theſe two reſpects

we may safely gather, that the Lord will never forsake his children, nor leave them in their dangers, but provide for them both shelter and comfort, when they shall finde the heate of afflictions to shine hotteſt upon them.

Vſe 1. The uſe serves to direct us to whom wee should goe in the time of trouble and great distresse: for if Christ be our shepheard, we are to fly to him; he is a faithfull preserver of them that trust in him. Shall we goe to Saints and Angels? Esay 63.16. *Doubtlesse* Abraham *is ignorant of us, and* Israel *knoweth us not*: What then, shall we trust in our Chariots, or in our Pſ. 37.17. horses? *Doubtlesse a horse is counted but a vaine thing to save a man.* Surely, wee cannot honour him more then when we depend on him, and rest upon his mercy. Thus *David* behaved himselfe in all his extremities, flying unto Pſ. 91.2, 3. God as a sure refuge, *I will say unto the Lord, O my hope, and my fortresse, he is my God in him will I trust. He wil deliver me from the snare of the Hunter, & from the noysome pestilence*: His eares are alwayes open to the cryes of his Children,

Children, he putteth their teares into his bottle. So long therefore as we have a voyce to call upon God, or a heart to ſigh and groane unto him, wee have comfort and aſſurance to be delivered, and that he will not leave us nor forſake us in danger.

Vſe 3. Here is matter of endleſſe comfort unto the Church and children of God, that wee know that the Lord Jeſus Chriſt promiſeth thee, hee will provide a place of comfort and refreſhing, a ſhadow even at Noone-day, in the heat of bloudy perſecution. Many indeede are our infirmities, feares, cares, ſorrowes, and troubles, yet in the middeſt of them all, the child of God may ſay with the Prophet, *Why art thou caſt downe (O my ſoule) and why art thou ſo diſquieted within me? Oh waite on God, for I wil give him thanks, he is my preſent help, and my God, Pſal.* 42.5. O then let us be conſtant, let us comfort our ſelves in Chriſt Ieſus, let us not for feare deny Chriſt, and his Goſpell, for Chriſt will be a ſhelter unto us, to refreſh us, and deliver us.

Vse 3. This sheweth the most wofull and desperate estate of all wicked and ungodly men, who being out of Gods favour, not beleeving in Christ, nor repenting of their sinnes in time of persecution, when the Sun waxeth hot: Alas, they shall not know where to hide their heads. For they shall find no shelter, nor comfort, nor place of refuge. For Christ is a shelter onely to them that beleeve in him, and obey him, and therefore thou which art a wicked man, an impenitent sinner, a prophane person, alas what wilt thou doe? and which way wilt thou turne thee in the time of trouble and calamity? when the Sun waxeth hot, in the heate of persecution and scorching tryall? Whither then wilt thou runne for shelter? Alas, thou shalt then be as a mad beast, which in the heate of the day runs up and downe, and findeth no covert. So shall all wicked and impenitent sinners have no place of succour, but lye open to all Gods judgements, to bee scorched, yea, even consumed with the fire of Gods displeasure; when

when the righteous, thoſe which are in Chriſt Jeſus, ſhall find ſhelter.

Now followeth the Reaſon which ſhee uſeth to move the Lord Chriſt Jeſus to grant her requeſt and petition: taken from the great perill and danger ſhee was like to fall into: namely, leſt being left without his direction and comfort, ſhee be conſtrained to *turne aſide to the flockes of thy companions*: that is to ſay, to leave the true Church, and worſhip of God, and joyne with the falſe Church to commit Idolatry, called here *the flockes of thy companions*: Not for that they are either Chriſts companions, or the companions of his Church and people; but becauſe they account themſelves ſo, yea, they imagine and call themſelves Chriſts companions. And if this thing ſhould come to paſſe for want of Chriſts aſſurance to direct and comfort her in perſecution, then it ſhall not be for his honour, nor her good. This is the ſubſtance of her reaſon.

The Churches reaſon of her Requeſt.

Hence we are taught that it is altogether impoſſible for men and women

Doct. 5, It is altogether im-

impossible for men to hold out in time of tryall, that are not assisted by God.

ever to stand in the brunt of persecution unlesse they bee taught of God, and comforted by his Spirit. And hence is it that the Prophet *David*, a man after Gods owne heart, and endued with a singular portion of Gods Spirit, doth earnestly crave at Gods hand the enlightning of his holy Spirit, and desireth to be taught of him: *Open mine eyes, that I may see the wondrous things of thy Law.* And again, *Teach me thy Statutes.* And againe, *Make mee to understand the way of thy precepts, &c.* Yea, Christ tells the *Iewes* which murmured against him, because hee said, *That no man could come unto him, unlesse his father drew him, that all the Elect are taught of God.* And this made *Paul* to pray for the *Ephesians, that God would give them the spirit of wisedome, and to enlighten their minds, that they might know what is the hope of their calling, and what the riches are of his glorious inheritance.* A notable direction unto all sorts of men how to behave themselves when they shall come into the house of God; namely, not to rest on a-

Ps. 119. 8.

v. 27. 34

Iohn 5. 45

Ephes. 2

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ny naturall gift whatsoever it be, wisedome, learning, wit memory, &c. *For the wisedome of the flesh is at enmity with God*: But to goe out of our selves, and to seeke the Lord in humility, and denyall of our selves; and then the Lord will give us a discerning spirit, that we shall not be deceived. *If any man* (saith Christ) *wil doe my Fathers Will, he shal know of the doctrine whether it bee of God.* And againe, Christ promiseth his Disciples, being now to leave them, and to goe to his Father, that *the Spirit of Truth, shal leade them into all truth.*

Rom. 8. 1 Cor. 1. 21

Ioh. 7. 17.

And the Reasons are:

Reas. 1.

First, we are all blind, and by nature can hardly see into the Truth, unlesse Christ direct us by his Spirit; for so saith *Solomon*, *The wayes that seeme right unto us, the issues thereof are the wayes of death.* It is a part of our misery, *that we are turned every one to his owne way.*

Pro 14. 12

Esa. 53. 6

Secondly, when we know it: Alas, we are of our selves so weake, and flesh and bloud will be so unwilling to suffer for Christs sake, that unlesse the Lord

Lord doe assist us, we shall not be able to undergoe the least temptation that shall be laid upon us.

3 And lastly, the enemies of Gods Truth are in their generation so wise, and so subtile, comming unto us in *sheepes cloathing* to deceive us, that of our selves wee shall easily be drawne away to beleeve lyes. In all these respects wee may safely conclude, that it is impossible for us to hold out in the day of tryall, unlesse we be assisted by the Lords holy Spirit.

Vse 1. This sheweth, that if tryall doe come, and persecutions shall arise for Christs sake, and the Gospells sake, alas, most men would yield to Popery, Idolatry, Superstition, *to the flocks of his companions*, to the Church of *Rome*, to flat Idolatry. For alas, they know not the Truth; *They are not taught of God*: they bee blind and ignorant, and will easily beleeve and imbrace any Religion.

Vse 2. This must stir up every true Christian man and woman to pray to Christ as the Church doth here, that hee would teach us by his Spirit, that hee would

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open our eyes, that wee may ſee the truth, and that he would give us hearts to beleeve it, to love it, and to live and dye in it; that hee would give us the Spirit of diſcerning, *To try the Spirits whether they be of God*, that ſo we may diſcerne the Truth from falſehood. Yea wee muſt labour to be ſo faſt grounded in the truth, that no wind nor weather may remove us, that wee bee ſure to lay a good foundation, that we doe dig deepe into our owne hearts, and build on the Rock Chriſt Jeſus. Though the Papiſts ſay, they be the true Church, and the *Companions of Chriſt*, yet bee they the Synagogue of Sathan: The maine points of their Religion being cleane contrary unto the word of God; as are their Doctrine of Merits, Invocation of Sains, worſhipping of Images, praying for the dead, ſacrifice of the Maſſe, that ſo we may for ever ſtand out againſt the Doctrine of the Church of *Rome*; yea, let us intreat the Lord that hee would never ſuffer it to get head againe in this Land: notwithſtanding wee have deſerved as great a judge-

2 Ioh. 1. 4. Mat. 7 16.

judgement, but especially that he keepe us, that we never joyne with them in that bloudy Religion.

Vse 3. It condemnes all those who are ready, either for feare of persecution, or by blindnesse and ignorance to imbrace any Religion, or joyne with any Church; who, to keepe their livings, hold their lands, to enjoy their honours and pleasures, would turne as doth the winde, and imbrace any Religion: joyne with Papist, Jew, Turk, yea, the Divell himself for benefit sake. Oh, the true Church of Christ feare themselves, and their weaknesse, that they should be drawne away, and seduced to imbrace a false Religion: and therefore they doubting the worst, and fearing the corruption that is in their owne hearts, pray unto Christ, that they may not be left unto themselves, but that they may finde strength from him to withstand them.

CANT.

CANT. 1. *Verse 7.*

WEe have heard before of the earnest request and Petition of the Church unto Christ, that hee would in mercy shew them where hee *feedes his flocke*, and where he provideth comfort for them in time of trouble. Here is the most kind, loving, and gracious answer of Christ Jesus unto the request of the Churches; in the which note three things:

Parts of the Text.

1 His exceeding love and kindnesse, in that he calls her, *The fairest among women.*

2 His gentle reproofe of her, *if thou know not*, quoth he: This is very strange, that thou which art the true Church, shouldest not know where Christ feeds his sheepe.

3 His direct answer to her requests, wherein he doth answer her to the full: if thou wouldest know where I feede my sheepe, that so thou mightest feede with them, and find consolation unto thy soule, *then thou must goe in the steps*

steps of thy flock: That is, thou must embrace the Faith, Religion, the worship and service of God, the which my antient Church from the beginning have embraced; the faith, religion, the worship and service of God, which my antient servants, *Abraham*, *Isaack*, and *Iacob* have done, and tread in their steps. Secondly, thou must place thy Tents where the shepheards have done, the Patriarkes, Prophets, and Apostles of Christ, their Doctrine taught before. This is the summe and substance of Christs answer unto his Church.

First, observe here, how Christ describes his true Church and Spouse: giveth her a most kind and loving name, expressing his kind and singular love unto her, *O thou the faireſt amongſt women!*

Object. *Queſt.* But this may seeme strange, for the Church confessed before, that she was blacke and Sun-burnt, deformed, &c. How then can Christ call her *Faireſt amongſt women?*

Answ. *Answ.* The Church, and every true beleever are blacke and deformed in them-

themselves, vile and uncleane by nature, and they cannot see no beauty in themselves, but are blemished, yea, and stained with sins, originall and actuall: But as they are sanctified by his Spirit, washed in his bloud, and cloathed in his Righteousnesse, they be faire and beautifull in the sight of God, because *Christ hath washed them from all their sins in his blood*, and covered them with the pure robes of his owne Righteousnesse.

Doct. 6. Christ esteemes of his Church as if they had no sin.

Here marke the endlesse love of Christ Jesus unto his poore Church and people, that esteemes so highly of them, as if they had no spot of sinne and uncleanenesse, though they in themselves be black, deformed, and polluted; yet all those who doe truely repent, embrace Jesus Christ, and beleeve in him that are washed from their sins, sanctified by his Spirit, and obey his Will, all these are faire, yea, most beautifull in his eyes. This is confessed by wicked *Balaam*, when he saw no policy nor device could take any place against the Church of God. Hereunto commeth the

Num. 23: 21. Num. 24. 5.

the Title and commendations given unto the Church so often in this most excellent Booke of the *Canticles, She is is the Roe of the Field, the Lilley of the Valley, the faireſt amongſt Women, an Orchard of Pomegranates, a Fountaine of Gardens, a Well of ſpringing waters, the Spouſe & Siſter of Chriſt, the beauty of the Earth, the glory of the World, a Lilly among Thornes, &c.* Theſe and the like examples, ſerve to confirme the everlaſting truth of this Doctrine unto us, how deare and precious the Church is in Chriſts ſight, that of all ſocieties and aſſemblies of men in the World, none are more excellent and worthy, none more amiable and lovely, none more beautifull and precious, than the *Church of God, the Spouſe of Chriſt.*

Reaſ. 1. And the reaſon of the Doctrine is apparent: man was firſt caſt out of Paradiſe for ſinne, neither is there any thing that doth hinder his returne, but onely ſin; for it is ſin that makes us execrable to the Lord, and doth hinder all good things from us. For ſo long as ſinne remaines, it is a weighty burthen to preſſe

presse downe a sinner into hell, and the wages of it is eternall death. Therefore if sin be pardoned, as it is from all the Elect, what shall hinder their happinesse? God hath against them no matter of displeasure, the obedience of Jesus Christ being imputed unto them, Heaven cannot be denyed unto them, but they must needs be saved.

Secondly, Christ Jesus doth esteeme highly of his Church; and the Church is most excellent in her selfe, because in it alone salvation is to be found, and no where else. When the Lord brought the great and generall deluge over the face of the whole earth, what place was there left more excellent than the Arke, in the which *Noah* and his family were saved, and out of the which the whole World besides perished? What was the Arke but a Type and figure of Christs Church, wherein salvation is to be found, and out of which is no salvation to be looked for? seeing therefore that remission of sinnes is proper onely to Christs Church, and that therein is salvation Revel. 2.

and eternall life to be found; we may safely therefore conclude, that the estate of Christs Church, and every member thereof, is most excellent and blessed.

Vse 1. The use of this Doctrine is excellent as the nature of the Church is. First then seeing that Christ will passe by the sinnes of his children, and judge them faire, without any spot or blemish of sinne, if they doe truely repent, and embrace him and his righteousnesse by faith: here is matter of endlesse comfort to every poore child of God. Dost thou repent of thy sinnes, and art truely humbled for them? Dost thou embrace Christ Jesus for the pardon of them? Hath God sanctified thy heart by his Spirit, so as thou hatest every wicked way, and desire and endeavour to obey Gods Will in all his Commandements? Well then, comfort thy selfe, and cheere up thine owne soule; Christ Jesus will cover all thy sinnes, they shall never be laid to thy charge, but he will wrap thee in his owne righteousnesse, whereby thou shalt appeare faire and beau-

beautifull in his sight. Indeed many a poore childe of God looking on their owne infirmities and manifold corruptions, see themselves to be black indeed, deformed and stained with sin; it grieveth them that they doe hang downe their heads, and goe drooping all their dayes, striving and strugling with their rebellious hearts, and vile corruptions, and thinking that Christ Jesus cares not for them, cannot love them, being so defiled with sin. But I say againe, be not discouraged; for if thou dost repent of them, beleeve in Christ, hate thy sins, and prayest often to God, to give thee power to withstand them, using all godly meanes to withstand them, Christ Jesus will cover them, and passe by them all, as he did deale with *David, Peter, &c.* Oh then how carefully ought all men daily to endeavour themselves to be the members of this Society, that so they may have a part in all these excellent prerogatives, and then howsoever the World esteeme them, counting them miserable, grinding at them with their teeth, and

nodding at them with their heads, and every way contumeliously reproaching them, yet are they deare and precious in the sight of Christ who hath redeemed them with the ransome of his own bloud.

Vse 2. Let us learne by Christs example here, that if we see any good thing in the child of God, to commend it, and to embrace it: and if we see any blemish or infirmity, that we winke at it, and cover the same with the cloak of love; and not as the manner of wicked and ungodly men; who though they see many good gifts and graces in Gods children, as obedience, faith, patience, and love, passe by them all; and if they shall espy but one blemish, or weakenesse, they blaze it abroad with open mouth, note them with a black coale, calling them Puritanes, Hypocrites, and the like; reviling them in most odious manner: like the Horse-fly passing by many flowers and sweet hearbs, lights upon some noysome sore: these are not like unto Christ, but to the Divell. Thus much of the exceeding love and kind-

nesse

neſſe of Chriſt Jeſus to his Church, in that he calls her by his kind appellation, *The fairest among women.*

Secondly, his gentle reproofe of her, *If thou know not*, quoth hee. This ſeemeth ſtrange that thou ſhouldeſt bee ignorant where I doe feed my ſheep, where my Truth and Goſpell is truely preached, and ſoundly profeſſed. But if thou know not, I will direct thee, and ſhew thee how thou ſhalt find it out.

Hence we are taught, that the Church of God, and true beleevers may ſometimes be ſo blinded, and left to themſelves, that they ſtand at a ſtagger, and doe hardly know which is true Religion, *where Chriſt doth feede his flocke*, where the Word is faithfully preached, and ſoundly profeſſed, for we are all ready to erre by nature. How apt are we in matters that doe concerne our ſoules, to be miſtaken, through our careleſneſſe in not ſearching of the Truth, and trying of the ſpirits: and alſo by the ſubtile policy of the Divell, who is Gods Ape: and ſo like him in many things, as that it *Doct. 7.*

is hard to discerne his slights and falsehood, wicked men, false teachers, lying Prophets, set such a face and shew on their errours, and beare them out with such a countenance and authority; and the truth is so neglected, plaine, and simple, troden under foot, that it is hard for a man, yea, the true Church of God, sometimes to discerne where Christ feedeth his flock. When as *Elias* was left alone, and *Baals* foure hundred and fifty Prophets, who could almost then discerne the worship of God from Idolatry, when all was corrupted? So when *Micaiah* told the truth, and *Achab* had foure hundred false Prophets, it was hard to discerne the truth of God from the lying of Sathan. In Christs time how did the Scribes and Pharisees confound Religion, dim, and dazell the Truth, for the which our Saviour himselfe did often reproove them. And in our times how doe the Papists labour to obscure Religion? how boldly and impudently they defend Idolatry, their own traditions and constitutions.

How should this stir up every Christian

stian man and woman to study the Word of God, that so knowing the Truth, and beleeving the Doctrine of God, we may be able to discerne between light and darknes, truth and falsehood, Idolatry and the service and worship of God. Secondly, to intreat the Almighty in all humility, to open our eyes to discerne the truth, to give us his holy Spirit, to leade us into all truth, to give us the Spirit of discrning, to try the Spirit and the Doctrine, whether it be of God, or not; for otherwise we may bee led away, and take light for darkenesse, and darkenesse for light. Let us then confesse our ignorance, and blindnesse and bewaile it: Let us strive against our careleſſeneſſe; Let us prove the Doctrine by the touch-stone of the Word, if they be according to the Law and the Prophets, else abhor them. Let us doe as the men of *Berea* did; *intreate the Lord to give us the Spirit of discerning, that we may try all things, and hold the truth.* And if ever wee had neede to pray for the spirit of discerning now is the time: Wee see how

bold the Divel is, how diligent to deceive us; and for Papists, they be so impudent and shameles to thrust upon us their cursed Idolatry, and tell us, it is the true worship of God; their abominable Masse, their Merits, Purgatory, Prayer for the dead, worshipping of Images, calling upon Saints, unwritten verities, their vile traditions, and filthy abhominations, their Constitutions and vile Decrees, as if they were the written word of God. Now unlesse we have knowledge, and be able by Gods Spirit to discerne the spirits; alas, we shall drinke in poyson, Idolatry, and Superstition. O then let us labour to know the word of God, beleeve it, obey it, be reformed by it, confesse our ignorance, and with all humility pray to God to open our eyes, to give us that spirit of discerning, to know and discerne the true Religion from the false; which if we doe, certainely the Almighty will reveale his Truth unto us. And thus much shall serve for our Saviour Christs gentle reproofe concerning his Church.

The

The third and last point is the direct Answer of Christ to the Request of the Church, shee desireth to know of *Christ* where he fed his flock, and comforted them in the time of persecution, that so shee might joyne with them, and be defended by them from false worship, and the Idolatrous Church. Here Christ answers her to the full: *If thou know not, O thou fairest among women, get thee forth by the steps of the sheep, & feed thy Kids by the Tents of the shepheards.* His counsell stands in two parts, to shew where hee feedes: quoth hee, wouldst thou know where I feed my sheepe, and where I cause them to lye downe at *noone*, that thou mightest feede with them, and be in my Fold to be defended and protected by mee? then I counsell thee, first, to walke in the *steps of the sheepe*: That is, thou must walke in the steps of the faithfull servants of the Lord, as *Abraham*, *Isaac*, and *Iacob*; thou must imbrace that Faith, Religion, and worship of the Lord, which they did, that is meant by the *steps of the sheepe*. Secondly, thou

3. Christs answer to his church

thou must *feede thy Kids*, that is, thou must imbrace that same Doctrine which the ancient Shepheards, Fathers, Prophets, and Apostles have taught and and delivered: and if thou shalt thus tread in the steps of the sheep, as *Peter*, *Paul*, *&c.* and shalt imbrace and obey the Doctrines taught by the Prophets, and holy Apostles in the old and new Testament, thou shalt then know where I feed my sheep, that thou maist feed with them, and receive me for thy true shepheard.

Doct. 8, A direction to know which is the true Church.

From this answer of Christ we learne a cleare direction to know true religion, and the true worship of the Lord God, from false Religion and false worship. If any man desire to know where Christ feedes his sheepe, and God is truly and righty worshipped, where true Religion is, wee must then *tread in the steps of the sheepe*; That is, wee must worship God, as *Abraham*, *Isaac*, and *Iacob* did, as *Moses*, and the Prophets did, tread in their steps, and follow their godly examples; beleeve, repent, and walke with

with God as *Enoch* did, whom by the judgement of Faith, we may then conclude of, that they were the true ſheepe of Chriſt: for of them doth our Saviour ſpeake here, and not of a company of Popes, which greatly boaſt of their ſucceſſion; which wee will not deny, but to be a ſucceſſion of Hereticks, as Cardinals, Jeſuits, and the like of that rabble, of whom to thinke that they ſhould belong unto this *Fold*, I know not from whence I ſhould fetch my charity. Againe, we muſt imbrace and beleeve the Doctrine taught by *Moſes* and the Prophets, Chriſt, and his Apoſtles, who were the true Shepheards, and the faithfull paſtors of the Church of God: *To the Law and to the teſtimony, if they ſpeake not according to this Word, it is becauſe there is no light in them.* And againe, *Thus ſaith the Lord, Stand in the wayes and behold, and aske for the old way, which is the good way, and walke therein, and you ſhall find peace and reſt for your ſoules.* So then, if we deſire to know true Religion, and the true worſhip and ſervice

of

of God, this is the way which I here teach, and deliver from the Lord Jesus Christ, against the Doctrine of *Rome*; namely this, and none but this: To enquire of the Faith, true Religion, and manner of worshipping the Almighty, performed by *Abraham*, *Isaac*, and *Iacob*, Patriarchs and Prophets preached and published by Christ and his Apostles, beleeve that, imbrace that, and rest our soules on that.

This may then serve to decide a great question, and a long controversie, between us and the Papists. They affirme that they are the true Church, and wee are Heretickes; wee beleeve and hold that we are the true Church of God, and that they be not, but *Babylon*, and the Synagogues of Sathan. This then is the maine question, whether they or we be the true Church? who shal judge? even the Lord Christ Jesus himselfe in his own Word: we must rest upon him, and fly unto him; which if the Papists would doe likewise, they would never have run into a Labyrinth of controversies, as they have at this very day.

For

For Christ would quicly have put an end unto all. For he saith they be the true Church, which *Tread in the steps of the sheepe, and feede by the Tents of the shapheards:* That is, those people that beleeve and worship God, as *Abraham*, *Isaac*, and *Iacob* did, and that old Religion which they beleeved, and embraced, is the true Religion; For that was taught by the holy servants of the Almighty, who were the faithfull shepheards, and Pastors sent of God unto his Church. Now let tryall be made whether the Papists or the Protestants, the Church of *Rome*, or the Church of *England* doe thus.

For the Papists, although they call their Religion the old Religion, yet alas, it is newly devised, the greatest parts of it, within these foure or five hundred yeares, It is such as was never knowne to *Abraham*, *Isaac*, *Iacob*, *Moses*, or the Prophets; it was never knowne uno Christ, or his Apostles; they have lost the *steps of the sheepe, and the Tents of the shepheards*; that Doctrine, manner of Religion, the true worship

worſhip and ſervice of God, which was uſed by the Patriarkes; *Abraham*, *Iſaac*, and *Iacob*, taught by *Moſes*, and the Prophets, Chriſt and his Apoſtles; and they have got a new Religion of their owne deviſing; they walke not in the ſteps of the flock, but in the ſteps of their proud Popes, covetous Cardinalls, leacherous Friers, laſcivious Monkes: They have deviſed a thouſand things in the ſervice and worſhip of God, againſt his Word, and againſt the Doctrine of the Prophets and Apoſtles, meerely for their owne gaine. Where ſhall we ever finde that *Abraham*, *Iſaac*, *Iacob*, and the Prophets did ever pray unto Angels, or Saints; worſhipped Images, prayed for the dead, looked to be ſaved by their owne workes, by vowing of chaſtity, or by their voluntary poverty? if they can ſhew mee any foule mouth'd Jeſuite of them all, but any one example in the whole Booke of God, or any of Gods Children that have performed them, I will then lay my hand upon my mouth. In the meane time give me leave, Oh yee Papiſts,

pists to tell you, that you are none of Christs Church, you are none of Christs sheepe; for you have left the *steps of the sheape, and the Tents of the shepheards*, The Doctrine taught by the Prophets of God, Christ, and his Apostles; and therefore are no better than the Whore of *Babylon*, the Synagogue of Sathan: And as there hath beene a succession of Popes, and Cardinals, so they be a succession of Hereticks, that seduce ignorant people for their owne private gaine.

But as for the Church of *England*, we doe beleeve and firmely embrace that old and true Religion, that is, the same Faith which *Abraham*, *Isaac*, and *Iacob* did use. We hold that Doctrine taught by the ancient Prophets, and holy Apostles of our Lord and Saviour, without adding or detracting: And if we should dare but to advise a new kind of Faith, Religion, and worship of God, not used nor known to the antient Prophets, Patriarkes, and Apostles, as the Church of *Rome* doth, it were to leave the *steps of the sheepe*, and

and to joyne with the *flocks of the companions*, even to shake hands with Idolaters.

Well then, let us ever stand out against the Antichrist of *Rome*, and as Christ saith, *Come out of her*, joyne not with her in her false Religion, and Idolatrous service of God, least you partake of her plagues: but let us hold fast still the true Religion of God, *tread in the steps of the sheepe, feede by the Tents of the shepheards*. Let us live and dye in the true Church of God, and for ever hold fast the true, ancient and holy religion which we have received from the holy Patriarchs, *Abraham, Isaac, Iacob, Moses*, the Prophets, and all the holy Apostles of Jesus Christ, and then we shall be safe and sure, yea, blessed and happy for evermore.

A Mor-

An Exhortation to stirre Christian people to Prayer.

FIrst Prayer is of that force and vertue, that it tyes the eare of God to the tongue of man: Oh, it is an acceptable incense before God alwayes; for how hath he alwayes rewarded it, and regarded it! it never returned but with a blessing; so that the Prayer was sent out of a pure and an upright heart, mingled with faith: for we must aske with faith and waver not as St. *Iames* saith, By fervent prayer the children of *Israel* were delivered from the *Egyptian* Bondage; as you may reade that when they cryed unto the Lord he heard them, and delivered them out of their enemies hands: and therefore have I here made two godly Prayers, one for the Morning, the other for the Evening; to call and cry unto the Lord for a blessing, and to desire him to remove his judgements from us.

A Morning Prayer for A Family.

Lord teach us to pray, that we may call upon thy Name: prepare our hearts to seeke thee: And open thou thy mercyfull eares to heare us.

OEtetnall and ever-living Lord God, Creator and continuall preſerver of all things both in Heaven and in Earth: by whoſe gracious providence as we were at the firſt wonderfully and fearefully made: ſo we are no leſſe preſerved and kept unto this preſent: We here the workmanſhip of thine owne hands, deſire to humble both ſoule and body before thee; and now Lord, we being here in thy preſence cannot but acknowledge and confeſſe againſt our ſelves our owne unworthineſſe to come before

fore thee to call upon thee, or to performe even the leaſt duty that ſhall concerne thy worſhip or glory. Our hearts alas, are no better than ſinkes of ſinne, and a maſſe of all pollution and uncleanneſſe: and who can make that cleane that is taken out of an uncleane thing? The thoughts and imaginations of the ſame muſt needes bee evill continually, and wee unto every good worke prove reprobates. Yet, O Lord, ſeeing thou haſt commanded us to call upon thee, and haſt mercifully promiſed to be preſent with thy Children, to heare their prayers, and to grant their requeſts which they put up in faith unto thee: Oh Lord, this doth give us boldneſſe to come before thee; and in confidence of thy goodneſſe that thou wilt make good the ſame thy promiſe unto us at this time; we here offer up unto thee this Morning Sacrifice of Prayer and Thankſgiving, humbly acknowledgeing and confeſſing from the bottome of our hearts, our manifold Tranſgreſſions and offences, which

we have continually multiplyed a-gainſt thee, in thought, word, and deed, from the beginning of our dayes, unto this preſent time. We acknowledge O Lord, that our originall corrupti-on in the which we were at the firſt conceived and borne, and from the which there hath ſprung forth the moſt bitter and unſavory fruit of ſinne, a-poſtacy, and Rebellion, to the great diſhonour of thy Name, the wounding of our poore ſoules and Conſciences, and the evill example of others a-mongſt whom we have lived: By the which O God, we confeſſe that we haue juſtly deſerved that thy wrath and indignation ſhould be powred out upon us, both in this life, and in the life to come.

And therefore O God, we come not here before thee in our owne wor-thineſſe, but in the worthineſſe and mediation of Jeſus Chriſt: beſeeching thy gracious goodneſſe for his ſake to forgive all our offences, our viſible ſin-es, our ſecret ſinnes, our ſinnes of infirmity, our preſumptuous ſinnes,

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againſt Knowledge, againſt Conſcience, againſt thee, or againſt our Brethren, in the time of our younger yeares, or in the dayes of our knowledge, as we muſt needs confeſſe, that in many things we have ſinned all. We pray thee O God, for Chriſt Jeſus ſake to forgive the ſame unto us, and perſwade our ſoules and conſciences more and more, that thou art at peace with us, and that all our ſins are done away in the bloud of thy ſonne. And grant, O God, by the aſſiſtance and direction of the ſame thy Spirit, that with more freedome of minde and liberty of will, we may ſerve thee in Righteouſneſſe and true holineſſe unto the end of our dayes. And good Lord, begin not onely Repentance and true converſion in us, but of thy great mercy perfect the ſame: O leade us forward more and more towards perfection, increaſe in us that ſaving knowledge of thee, and of thy Son Chriſt, our faith in thy promiſes, our Repentance from dead workes, our feare of thy holy Name, our hatred of all our ſinnes, and

our love unto thy truth. Frame our weake hearts (good Lord) more and more to the obedience of thy holy and heavenly Will, and teach us in all things to resigne our wills nnto thy holy Will; and in time of affliction, as in time of prosperity to depend upon thee; that wee looke not too much upon our own weaknes, but may stay our selves by thy power and promises,

And good Lord comfort our sorrowfull hearts and dejected soules, that finde dayly such cause of humiliation in our selves, doing dayly those things which wee should not, and leaving undone those good things thou commandest. O then let us bee truely humbled for the same, and for thy mercies sake give us better affections uuto goodnesse, and power and ability to doe that good thou commandest, and requirest at our hands; that seeking in all good things to honour thee, and to extoll thy Name, while wee live here, wee may at the last behold thy face in glo y.

And now Lord together with our prayers,

prayers, wee are bold to adde theſe praiſes unto thy great Name, for the manifold favours and bleſſings, the which from time to time thou haſt beſtowed upon us for this life, eſpecially for a better life. Wee thanke thee for that it hath pleaſed thee of thy gracious goodneſſe to elect and chuſe us to ſalvation before the World was: for calling us by thy Word in time, for juſtifying by us thy Sonne Chriſt, and for giving us a certaine expectation of a better life when this is ended: As alſo for the happy meanes of our ſalvation, thy Sabbaths, Word, and Sacraments. Oh! it is thy great goodneſſe O Lord, that thou haſt not deprived us of them all, in as much as wee have from time to time walked ſo unworthy of thy Love. O lay not to our charge our great unthankfulneſſe, that wee have not brought forth more fruit of thy Word in our lives, but give us wee pray thee, that for the time to come wee may make more right ſteps to thy Kingdome. And we magnifie thy Name O Lord, for all the tempo-

tall bleſſings which thou haſt in mery beſtowed upon us, our health, peace, food, rayment, and for all the comforts of this life: O Lord, give us a right uſe of them, that wee may not abuſe them unto Licentiouſneſſe, but ſtirre us dayly by them to devote our ſelves unto thee and thy ſervice. We acknowledge thy goodneſſe towards us this night that is now paſt, freeing us from many imminent dangers, both of ſoule and body, and giving us ſweet and comfortable reſt: wee beſeech thee to be with us this day, and all the dayes of our lives, and teach us to walk as children of the light, that thy Name may be glorified by us, others may take good example, and we our ſelves enjoy the peace of a good conſcience, ſo as at the laſt wee may come to Reigne with thee in glory.

Bleſſe the Churches and Kingdomes wherein wee live, with the continuance of our peace and true Religion: be gracious unto the King and Queen and to all their Royall Progeny. Bleſſe all other in Authority, the Miniſters

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of thy Word, our afflicted Brethren in body: or mind, or both; let it pleaſe thee O Lord to ſtay them and ſupport them in time of their diſtreſſe, and give unto them a happy iſſue out of the ſame, as it ſhall ſeeme good unto thee. And fit us for harder times, whenſoever it ſhall pleaſe thee to bring the ſame upon us: And keepe us Lord in thoſe dayes by thy mighty power. And thus have we commended our ſuites unto thee, humbly praying thee to pardon our wants now at this time in the perfomance of this duty. And thou that art privy to our wants better than we our ſelves are, we pray thee to take notice of them, and miniſter unto us a gracious ſupply in thy own due time, even for Jeſus Chriſts ſake, in whoſe Name we conclude theſe our weake and imperfect prayers, in that perfect forme of prayer which hee himſelfe hath further taught us, ſaying, *Our Father which art in heaven, &c.*

Evening

Evening Prayer for a Family.

O Lord prepare our hearts to prayer.

O Eternall God, and our moſt loving and mercifull Father in Jeſus Chriſt, and in Chriſt our Father: It is thy owne Commandement that we ſhould call upon thy Name, and it is thy gracious and mercifull promiſe that where two or three are gathered together in thy Name, there thou wilt bee preſent amongſt them. We thy poore and unworthy ſervants duſt and aſhes, yet the workmanſhip of thine owne hands, are now bold to come before thee to offer up unto thee this Evening Sacrifice of prayer and thankeſgiving. And now O Lord, being here before thee, wee cannot but acknowledge and confeſſe even from the bottome of our hearts, againſt our ſelves our owne unworthyneſſe, that we are grievous ſinners, conceived

ved in ſinne, and borne in iniquity, and whereof wee have brought forth moſt vile fruits of our lives, to the great diſhonour of thy Name, the utter diſmaying of our owne Conſciences, and the evill example of our brethren; by the which we have deſerved likewiſe thy wrath and heavy indignation ſhould bee powred upon us, both in this life, and that which is to come, in ſuch ſort as no creature in heaven and earth is able to reconcile us againe to thy Majeſty, but onely thy Sonne Jeſus Chriſt.

We entreat thee therefore O Lord to be mercifull unto us: and as wee acknowledge our ſinnes unto thee, ſo be thou faithfull and juſt to forgive our ſinnes, and to cleanſe us from all unrighteouſneſſe: waſh us throughly from our wickedneſſe and cleanſe us from our ſinnes; for we acknowledge, O Lord, that againſt thee wee have ſinned and done our evills in thy ſight. Thou haſt been a guide unto all our wayes, who alone art the ſearcher of the heart, and the tryer of the Reines: To thee therefore

fore, Oh Lord doe wee come, to crave the pardon of our ſinnes, both for the guilt and puniſhment of the ſame, that ſo they may not draw downe upon us our deſerved judgement. And wee intreat thee likewiſe as to pardon our ſinnes that are paſt in our lives, ſo to arme and ſtrengthen us againſt ſinne for the time to come. Oh we have woefull experience in our ſelves of the weakneſſe of our nature, how ready we are to fall from thee, and cannot keepe ſo conſtant a watch over our owne wayes, nor over our owne hearts, but ſtill are ready to ſtart aſide: O Lord direct us aright in the paths of thy Commandements, let thy good Spirit leade us forth into all truth, and theſe hearts of ours that are by nature ſo fraught with ſinne and wickedneſſe, wee pray thee alter and change: And bring into ſubjection daily every thought, and whatſoever thing elſe is in us, into faithfull obedience unto Chriſt: let us finde daily more and more the power of Chriſts death

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mortifying ſinne in us, and the efficacy of his Reſurrection, rayſing us daily out of the grave of ſinne unto newneſſe of life: and give us Lord that wee may dedicate our ſelves, our ſoules and bodies to be lively, holy, and acceptable Sacrifice unto thee. Let thy love ſhewed unto us, conſtraine us to love thee againe, who firſt loved us. Thou, Oh Lord, haſt made us, and not we our ſelves; thou haſt made us not beaſts, but men and women, yea after thine owne Image: thou didſt preſerve us in our Mothers wombe, and didſt nouriſh us when we did hang upon the breaſt: thou haſt ſtill in mercy provided for us, and heaped upon us many bleſſings, which others want and ſtand in neede of Oh Lord, grant us a right uſe of all thy mercies, eſpecially for that thou haſt let us live in ſuch a happy ſeaſon of thy Goſpell, in a time of peace and proſperity, wherein thou doſt by thy Word continually call at the doore of our hearts, and laboureſt our converſion. Oh Lord, we can never ſufficiently admire

mire thy goodneſſe herein, and the rather becauſe wee have from time to time walked ſo unworthy of thy love. Forgive us oh Lord our unthankfulnes herein, and let us now walke as Children of the light. Oh it is too much Lord that wee have ſpent the time that is laſt paſt, according to the luſts of the fleſh: give us grace that we may ſpend that ſhort time that yet remaineth according to thy Will: ſet before our eyes the ſhortneſſe of our lives; the day of death is ſure in the end, unſure in the time, that we may be fully prepared for that ſecond comming of our Saviour unto judgement. And now in the time of our proſperity, Lord teach us to thinke of the time of adverſity, and in the time of our health, let us remember the time of ſickneſſe, and the houre of Death, which ſhall come upon all fleſh, Oh let us be mindfull of our latter end, let us number our dayes aright, that we may apply our hearts unto wiſedome, and ever minde that reckning and accompt which one day we ſhall give unto thee. Make us while we live here

here to be humble-minded towards our brethren, that we be lowly in our owne eyes, that we get contented hearts, pure affections, chaſt minds, and wiſe behaviour, and all other gifts of thine owne Spirit, that may adorne us in thy ſight, and may adde unto the credit of thy truth we profeſſe.

And good Lord, we pray thee accept of our Thankſgiving unto thy Majeſty for all thy mercies and bleſſings from time to time beſtowed upon us for this life and for a better. We praiſe thee for our election, vocation, juſtification, ſanctification, continuall preſervation, and the aſſurance that thou haſt given us of a better life when this is ended: as alſo for all temporall bleſſings, health, wealth, peace, and proſperity; for thy goodnes extended towards us for this day paſt, that thou haſt gone in and out before us, and freed us from many dangers of ſoule and body, and brought us with peace and comfort unto the beginning of this night. Lord watch over us by thy Spirit and preſence; Give as a holy and

and sanctified use of our rest and sleepe, and fit us for the duties of the next day; especially O Lord fit us for that Day which shall never give place to Night, and grant unto us all good things that thou in thy wisedome knowest more expedient to give, than wee to aske even for Jesus Christs sake: to whom with thee, Oh Father, together with the blessed Spirit, we acknowledge to be due, and desire to give all honour, praise, and glory, both now and for ever.

Amen.

FINIS.